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BIOGRAPHY.

EVENTS IN THE LIFE OF MRS. MARY YATES.

THE following life of Mrs. YATES, prepared some time since for the Assembly's Magazine, we think will be read with pleasure; especially by persons composing that large circle of friends and acquaintances which the deceased had in the states of New-Jersey, and New-York.

WHILE it is pleasing to witness the living examples of those who "adorn the doctrine of God our Saviour by their holy conversation and godliness," it at the same time comforts and animates other sojourners, as they travel through this vale of tears to the heavenly Jerusalem. "Be ye followers of them, who through faith and patience inherit the promises," is the apostolic direction. And as the light of such in many instances, shines but a little while before they are removed to the world of spirits, it has been thought a commendable desire in the disciples of the Saviour, that those who have testified their unfeigned belief of the truth and excellence of his holy religion, by a life devoted to him, should continue to speak after their death. For this reason, it is now attempted to record some events in the life of Mrs. Mary Yates; who departed this life, in the pleasing hope of a more perfect enjoyment of her Saviour, on the 31st of October, 1806.

She was the youngest daughter of David Austin, Esq. of New-Haven, and was born in August, 1776. Her parents were both professors of religion.

Every one who has a just view of religion, as the "one thing needful," and of the declaration of the faithful God, that he "sheweth mercy unto the thousandth generation of them that love him," will know how to appreciate the divine favour in giving her religious parents. Her mother was removed from her by death, in the 6th year of her age. We may confidently conclude, however, that, while living, she had often led her infant mind to the contemplation of her Saviour, and had repeatedly dedicated her to him in prayer. In the second marriage of her father, she was again favoured with a pious and faithful guide of her inexperienced years.

The kind and compassionate disposition of the subject of these memoirs was manifested, as occasions offered, by a great sympathy in the sufferings of the distressed, and by exertions to relieve them. Fervent in her affections, and faithful in her friendships, she was highly beloved by her acquaintance. Ready in her apprehension, and correct in her judgment, she improved, to good purpose, the opportunities with which she was favoured, for acquiring the useful and ornamental accomplishments. "One thing," however, like the naturally amiable youth, Luke xviii. 22. she "yet lacked."

"Born in a world of guilt, she drew
"Contagion with her breath,
"And, as her life advanc'd, she grew
"A juster prey for death."

Notwithstanding the acknowledged difference there is in the natural tempers of persons, nothing, so far as the everlasting welfare of the soul is concerned, can make up the loss of the holy image of God; destroyed in man, by the apostacy of our unhappy race. On the contrary, there is in every child of Adam, a radical and total destitution of that "holiness without which no man shall see the Lord." Of this truth, she was soon to have a deep and undoubting conviction, from her own painful experience, under the operation of the Holy Ghost, who alone thoroughly "convinceth of sin."

In the course of divine providence, in which "the blind are led in a way they know not, and in paths that they have not known," she, in the early part of youth, was removed from her

father's to Elizabeth Town, New-Jersey. During her residence at this place, there was a revival of religion. The Lord, who knew from the beginning what he would do for her, and for what station in life he would prepare her, was pleased here to give her a view of her condition, as being "without hope, and without God in the world." A thorough conviction that her "heart was deceitful above all things, and desperately wicked," filled her with distress. "The commandment came—sin revived, and she died," as to any expectation of being received to heaven, in the state she then was. This distress continued a number of weeks. Aware, now, of the deceitfulness of the heart, she was filled with anxiety lest she should be deluded by her's; lest her present convictions should after awhile subside; and she should be led to mistake the reverence for God and religion, which she had acquired by education, for a cordial reconciliation to him.

After a season of distressing anxiety, she obtained a comfortable hope, and dedicated herself to God in Christ, publicly covenanting to be his, and humbly professing that she could say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." She still retained, however, a jealousy over her heart.

After a season of "peace and joy in believing," this jealousy was excited afresh, by hearing a preacher personally unknown to her, set forth in a sermon, some very high and enthusiastic experiences in religion; representing them at the same time as a rule for self-examination. Conscious that she fell short in her experience of what she heard, she supposed that she had been taken in the very snare which she had feared. "My heart! my treacherous heart has deceived me: all the steps I have taken are totally wrong, and all my hope is a delusion." She returned from divine service in deep distress: and retiring to a private room, threw herself at the feet of Jesus, bewailing the insensibility and treachery of her heart, and imploring his forgiveness and grace. She now felt as she afterwards expressed to a friend, like a criminal hanging at the horns of the altar, very guilty, very vile, and having no hope, except from the sovereign mercy of God. Before she left this retirement, she had a view of the all-sufficiency there is in Christ, and felt an ardent cleaving to him as the Saviour of *sinners*, and as the sure and only refuge. She again threw herself upon the mercy of God in Christ, earnestly praying for the pardon of her sins, and for his quickening and sanctifying grace.

From this retirement she returned much relieved. The state of her mind after this was in general more uniform.

Having vowed to be the Lord's, she felt her devotedness to him; and retaining through life a sense of the deceitfulness of the human heart, it was her habitual prayer to be led more and more to a knowledge of her's; and also of him who "searcheth the hearts and trieth the reins" of the children of men.

Passing over several incidents of less moment, a view will next be taken of an important event in the life of the subject of these memoirs; her marriage, October 8, 1797, with Mr. Andrew Yates, then a candidate for the gospel ministry, and connected with Union college Schenectady; and since pastor of the first church in East Hartford.

A transaction of such importance, being often a crisis from which the future happiness or misery of the parties is to be dated, can never be treated by a considerate, and especially by a religious mind, with levity. Her religious exercises, and some of her sentiments relative to the mutual duties of the marriage covenant, may be learned from a letter which she handed to Mr. Y—— on the day previous to their marriage. The following extracts from which have been obtained.

"—— Pardon me, my dear friend, when I acknowledge that my feelings are incommunicable [verbally] even to you. Though the important hour is fast approaching which shall unite us for life; yet I feel my heart too full to express all my wishes at such an important crisis. And though you are acquainted with my sentiments, and possibly with my disposition, yet, methinks I could wish my heart laid open more fully to your view, that your just knowledge of me might prevent the least disappointment, through the path in which we shall shortly solemnly engage to walk in love, until death us do part. O my friend, could I tell you what I am, or what I shall be under crosses, afflictions, disappointments, and all the formidable company of distresses, which lie in wait to come upon us through this wilderness world, I might then help you to a knowledge of myself. But alas! this I cannot do. Whatever I am, this you will remember, that, far from deceiving you in the least, by appearing in your eyes what I am not, I ardently wish my heart and soul were open to you as the day. I am surrounded, not only with foibles, but errors. Let your eyes not be open to them at all times, and when you see them, *reprove me;* but do it in such a way of kindness that the manner of reproof may not wound more than a sense of the fault. Perhaps you will say this is an unnecessary request: I hope it may be so,

and trust it is: but my friend, we know the feelings may be wounded for want of reflection; such a wound would be to me beyond expression painful. You will discover my many weaknesses, be faithful in discharging the duty of friendship. It is sometimes a painful office; but when it is kindly received, the satisfaction exceeds the pain.

"In such a connexion as we are about to form, there are a thousand nameless attentions on the part of each which must not be omitted; and a thousand little inattentions which must not be too often or too nicely observed. The peace of persons in this connexion, I believe, does as often depend on what an uninterested person would call trifles, as on greater circumstances. There is a certain delicacy and tenderness of feeling that is open to the least occurrence; and, if wounded, proves deeper than we might at first be aware of. If such a wound should at any time be given, let there be no delay on either side to heal it; and by the soothing language of affection to prevent its poisonous effects from spreading too far.

"To say I wish we might live together as none others have done, would be a romantic wish; but to wish we might live together as we ought is not improper, and it is what I most sincerely do. Did I not hope to be what I ought, a help-meet in spiritual as well as in temporal things, or were I to know that I should be a weight to hinder you from running with diligence the christian race, I would cease to say more, and fly the approaching union, as your and my greatest bane; but God grant it may be otherwise.

"If I am not an assistant in those important concerns, Oh! may my dull and feeble spirit never for a moment hinder your progress in the divine life. May it be our great object and uniform endeavour to be mutual assistants to each other while here; that when we have passed this vale of tears we may look back with heartfelt satisfaction. And when the awful hour of separation comes, may religion's soft hand be extended to wipe the tear from the eye of affliction, and her language sooth the soul.

"May each in receiving the other receive a blessing which shall be resigned when called for with this exclamation, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

It pleased God to continue her life nine years after this. Four years she resided at Schenectady, and five at East-Hartford, greatly beloved and respected by the inhabitants, and by her numerous acquaintance, for her peculiarly mild, amiable, and be-

nevolent temper; her judiciousness, her sense of propriety, her hospitality, and her pious, meek, unassuming deportment. Entertaining an humble opinion of her own proficiency in knowledge, she was pleased with hearing the religious conversation of others; especially of those whom she esteemed for their piety. To her husband, she proved an help meet indeed, whom he often consulted, but who forbore to give her opinion respecting matters of importance until requested. He changed his situation once, and had an invitation to remove a second time; but she declined expressing her opinion or wish until he had decided; observing, that she was ready to go where God in his providence should direct: when her husband had decided, it was her duty to accompany him.

For some years before her death, a declining health, accompanied with hectical symptoms, reminded her that her time would probably be short. Her last sickness continued nearly eight months. From its commencement she was impressed with the idea that it would terminate in death; and that she should be brought to her grave through a long and tedious series of sufferings. This excited her to pray earnestly for divine grace; that her mind might be fortified by a stedfast reliance on the strength of her Saviour, and that she might be enabled patiently to endure whatever he should be pleased to lay upon her.

With composure she made the arrangements necessary for her final departure from her family; and she generally conversed upon the subject with the calmness of a person about to undertake a journey to a distant, though desirable habitation. "God," she observed, "is holy; his people in heaven are like him; the "happiness of heaven is holy; I therefore desire to be there. I "wish to see him as he is: but if ever I enter there, it must be "as a sinner saved by the blood of Christ. I know the sufficiency "of Christ, and rely upon him alone; if my heart does not de-"ceive me."

Hymns and passages of scripture committed to memory in her youth, were now of great service by furnishing her with subjects for very agreeable and improving meditation.*

*This is a practice strongly recommended by the experience of thousands of the children of God. Besides the general reason which always exists for enriching the mind with divine knowledge, there is this additional motive for committing to memory select pieces which are sentimental and pious; and especially, "the words which the Holy Ghost teacheth;" that hereby an invaluable treasure is laid up in store, against the time when the person from whatever cause is deprived of the privi-

Though generally possessing her soul in sweet serenity, and calm patient resignation; yet there were times when she was agitated with fears lest her patience should fail under accumulated and long continued distress. These fears she endeavoured to allay by a consideration of the power and faithfulness of her Saviour, and usually succeeded. On one of these occasions, she thus addressed her brother. "You remember my dedication to God, and I know he is able to keep what I have committed to him."

There were times also when a sense of unworthiness and apprehensions lest her heart should after all deceive her, interposed for a season, a dark cloud between God and her soul. At such times it is very worthy of notice, that the best mean of relief, and that which almost universally succeeded, was a plain and simple enumeration by some intelligent person, of the *peculiarities* of the christian doctrines, such as the covenant of redemption; free, sovereign grace; the atonement made by "God our Saviour" on the cross; the provision made for the special influences of the Holy Ghost, by which the sinner is "created anew in Christ Jesus;" the resurrection of the saints in the image of God; the holy services and disinterested enjoyments of heaven; and the pleasure that will be derived from the deep humility, and the ardent, pious affections of the happy inhabitants towards God and each other, that will there prevail without end.

On the morning before her death, she directed her children (three lovely sons) to be called to her. They approached her one after another. The natural affections which are not extinguished in the breast of a virtuous parent till nature is dissolved, now put in their last claim for indulgence. They were indulged for a moment. "O my son!" said she, taking the hand of the eldest. A

lege of reading, or is in deep affliction and temptation. "Trouble and anguish, saith the psalmist, have taken hold on me; yet thy commandments are my delight. Uphold me according unto thy word, that I may live. Unless thy laws had been my delight, I should then have perished in mine affliction. I will never forget thy precepts, for with them thou hast quickened me. This is my comfort in my affliction. Thy testimonies are my counsellors. Let thy salvation come unto me O Lord, even according to thy word: so shall I have wherewith to answer him, [Satan, Rev. xii. 10.] that reproacheth me. I love thy commandments above gold, yea, above fine gold." "The children of this world" anxiously treasure up wealth against the time (they say) of sickness or old age. Let "the children of light" be admonished that "the law of the mouth of their Saviour is better than gold or silver." Lay up this treasure therefore diligently, while the faculties of body and mind are unimpaired.

mother's tenderness beamed in her emaciated countenance; a mother's prayer was offered to a faithful covenant God, to whom they had been dedicated. Her soul hovered for a moment over these dear objects of her earthly care; but the eternal scene just before her, soon re-occupied her mind; she bid a last adieu to her babes, and with them, to the exercise of the natural affections, which, though so necessary and so lovely in this life, are forever to cease when the spirit has passed into that world, "where they neither marry nor are given in marriage; but are as the angels of God." Her children and friends, she observed, were in the Lord's hands, and she could without distrust leave them all with him.

She discerned the symptoms of approaching death as soon as any who were present, and spake of them with composure.

Towards the close of life, the paroxysms of distress became more frequent. In one of these, she observed, "I expect the phlegm in my throat will presently strangle me, and I shall sleep in Jesus."

In another, she expressed an ardent desire to depart; but added, "God's time is the best time; and I hope I shall with patience wait for it." In the midst of another which continued for a long time and was very distressing, she inquired of her husband, "Do you suppose this is the hour?" He replied, "God only "knows." "True," she rejoined, "he knows, and that is enough." When the last, the fatal paroxysm seized her, sensible of her condition, and appearing to be filled with great joy in the prospect, she lifted up her eyes and hands towards heaven, till her hands fell, her eyes were set, and her countenance was fixed in death.

Reader—Are you a parent? Meditate solemnly upon the trust which providence has committed to *your* care; a trust, the adequate value of which, no created being can estimate. Together with your trust, God has put into your hands your instructions. Consider what he demands from you.

"It is required in stewards that a man be found faithful." Remember "there is no work, nor device, nor knowledge, nor wisdom in the grave." "Lay to your heart, that the time is short:" with you, it may be very short. Soon the time arrives when you bid the last adieu to those who have been under your care, and you look forward with the trembling expectation of standing in the presence of your Judge, to "give an account of your stewardship. In this trying hour, it affords a consolation which no language can describe, to be able to say, with deep humility indeed, yet with the testimony of an approving conscience, "I have been faithful."

RELIGIOUS AND MORAL DISCUSSIONS.

THE SINNERS' FRIEND.

This Man receiveth Sinners. Luke, xv. 2.

WERE all the celebrated sayings of the great sages of antiquity, and all the harmonious tunes and enchanting airs that ever charmed the ear and animated the heart collected together, not one of the former would appear so important, nor one of the latter so melodious to the soul that divine grace has made sensible of its true condition, as the short sentence now before us. Little did the Scribes and Pharisees think, when they scornfully spake thus of our dear, but despised, Redeemer, that they were bearing testimony to the very design and purport of his mission into our world, and publishing that glorious truth which should rejoice the heart of the humble penitent in all ages, and prove the brighest jewel in the Saviour's crown! Come, my fellow culprit, whoever thou art that standest condemned at the bar of conscience, of having violated the divine law, and become obnoxious to the just wrath of heaven, come, and let us try if we can suck a little of the honey and milk, which this encouraging portion of scripture is calculated to afford.

"This man receiveth sinners." What man? the God-man Christ Jesus: he who was the delight of his eternal Father, brought up with him, and continually before him, long ere the worlds were framed, or angels or men had received their existence or their name (*a*). He who, being the fellow or equal of his Father (*b*); the brightness of his glory, and the express image of his person (*c*); the mighty God, and Father of eternity (*d*); God over all, blessed for ever (*e*); the *Alpha* and *Omega*, the first and the last (*f*); who having created all things, both in heaven and earth, for himself (*g*), and upholding them all by the word of his power (*h*), did yet condescend to take upon him the nature of man (*i*) and the form of a servant (*k*); to be made of a woman (*l*); and born into our world of sin and sorrow (*m*); and by thus uniting the human nature to, or (as it were) engrafting it upon the Divine,

(*a*) Prov. viii. 22. 31.
(*b*) Zech. xiii. 7. John, x. 30.
(*c*) Heb. i. 3.
(*d*) Isa. ix. 6.
(*e*) Rom. ix. 5.
(*f*) Rev. i. 11.
(*g*) Col. i. 16.
(*h*) Heb. i. 3.
(*i*) Heb. ii. 16.
(*k*) Phil. ii. 7.
(*l*) Gal. iv. 4.
(*m*) Isa. ix. 6. Matt. i. 25.

to become Immanuel, God with us (*n*); God in Christ reconciling the world unto himself (*o*). This is the glorious Person; the God-man, Mediator, of whom it is said he receiveth sinners. Is it demanded for what purpose does he receive them? What does he mean to do for them? We reply in his own words, and those of his holy Spirit: To save them from their sins (*p*); to redeem them from the curse of the law, having himself been made a curse for them (*q*); to give them repentence and forgiveness of sins (*r*); to afford rest to their weary consciences (*s*); to reconcile them to his Father (*t*); to screen them from all condemnation (*u*); to secure to them eternal life (*x*); to give them the victory over all their enemies (*y*); to guide, and guard, and supply them, all the while they travel through the wilderness (*z*): and, finally, to receive them to himself, and give them a share of his own joy, and a crown of glory in the world to come (*a*).

But, perhaps, some poor self-convicted soul may say, "These are rich blessings, indeed! but for whom are they provided? What sinners are they whom Christ receives?" Ah, my brother, my sister, the reply to this question leads us to the sweetest part of the passage we are considering! its brightest glory is that it contains no limitation; if it did, you and I might justly despair of reception, but Christ Jesus restrains not his benevolence to sinners of any age, sex, country, or complection: he receiveth all sinners who are made willing to come to him. The first lesson, we believe, which the Spirit of God teaches, is a feeling sense of the soul's vileness, misery, and utter helplessness, and its consequent need of a Saviour: and where this is once seen, there is every ground of encouragement, but not one of hesitation or doubt. Our gracious Lord has, again and again, invited thee to come to him that thou mayest obtain pardon, peace, and everlasting life (*b*). He has promised that "whosoever cometh to him he will in nowise cast out" (*c*); and that "those who believe on him shall never perish, but have eternal life" (*d*). What then is it that prevents

(*n*) Isa. vii. 14. Matt. i. 23.
(*o*) 2 Cor. v. 19.
(*p*) Matt. i. 21.
(*q*) Gal. iii. 13. 1 Pet. ii. 24.
(*r*) Acts, v. 31.
(*s*) Matt. xi. 28.
(*t*) Col. i. 21.
(*u*) John, v. 24. Rom. viii. 1. 34.
(*x*) John, x. 28. Rom. vi. 23. 1 John v. 11.
(*y*) Rom. viii. 37. 2 Cor. ii. 14.
(*z*) Ps. xxiii. lxxxiv. 11. Matt. vi. 33. Phil. iv. 6. 19.
(*a*) Matt. xxv. 21. John, xvii. 22. 24. 2 Tim. iv. 8. 1 John, iii. 2.
(*b*) Matt. xi. 28. John, v. 40. vii. 37. Rev. xxii. 17.
(*c*) John, vi. 37.
(*d*) John, x. 28.

thee from flying to his arms? Dost thou doubt his ability to save? How canst thou do this, and yet profess to believe the Scriptures? Do they not bear ample testimony to his divinity? And are not all things possible with God (*e*)? Do they not declare that all power is given unto him, a Mediator, both in heaven and earth (*f*)? That he is exalted to be a Prince and a Saviour for this very purpose; to give repentance, and forgiveness of sins (*g*)? That his name is above every name; and to him every knee must bow, and every tongue confess, whether in heaven or on earth (*h*)? And that he is able to save to the very uttermost all who come unto God by him (*i*)? Dost thou believe his power, but question his willingness to save thee? O how canst thou wrong him so much! Was not this the very end he had in view when he submitted to live for three-and-thirty years a suffering life, and then die an ignominious and painful death (*k*)? Are the invitations, the expostulations, the promises which are so profusely scattered through every part of his word insufficient to convince thee? Then behold his tears! see him weeping over the sinners of Jerusalem, and bemoaning their obstinate rejection of him, and the destruction this would speedily bring upon them (*l*). There are few bosoms so callous as to be unaffected when they behold floods of sorrow trinkling down a manly cheek; and can thine remain indifferent to a Saviour's grief? If it does, let me lead thee to Gethsemane's gloomy garden: there view his agony and sweat of blood! see how the crimson perspiration, in a cold frosty night gushes from every pore, and then say whether he is willing to save those for whom he endured sufferings like these! Will not all this do? Come then to Calvary's awful foot; look up, and behold that Cross; who is it they have just suspended there? It is Jesus! the Prince of life and glory, thus barbarously crucified by the creatures who owe to him their existence and their all! Behold how the blood flows in copious streams from his pierced hands! his mangled feet! his lacerated back! observe his pallid countenance! his eyes sunk in their sockets, and just about to close in death! He cries, "It is finished!" and reclines his languid head. But hark! he says something else; "Father, forgive them, for they know not what they do!" Lo, he expires: and has he left thee still unconvinced? What, hast thou beheld his tears, his agonies, and flowing blood? hast thou attended to his dying cries, and heard him pray even for his murderers,

(*e*) Matt. xix. 26.
(*f*) Matt. xxviii. 18.
(*g*) Acts, v. 31.
(*h*) Phil. ii. 9—11.
(*i*) Heb. vii. 25.
(*k*) Matt. x. 28. 2 Cor. viii. 9. 1 Tim. i. 15.
(*l*) Luke, xix. 41—44.

and dost thou yet ask if he is willing to save? O be not so ungrateful! Think, with the late excellent Colonel Gardener, that thou hearest him saying to thee, "O sinner, have I suffered all this for thee, and are these thy returns!" Fly to him; fall at his feet; and he will give thee a hearty welcome: his bowels already yearn over thee. Himself has answered that very question, what sinners he receives? And he is ready to receive thee; he cannot, he will not cast thee out. But, perhaps, thou art saying, "O! But I am such a great sinner! I have rebelled against him so long! he will not, surely, he will not have mercy upon me!" Yes, he will; he excludes none, however enormous their crimes; witness a murderous Manassah (*m*), a vile Magdalen (*n*), and a persecuting Saul (*o*)! Nay, the more flagitious is thy guilt, the more will his mercy be exalted in its pardon. David makes this very circumstance a plea why God should have mercy, "For thy name's sake pardon mine iniquity, for it is great" (*p*). God himself invites sinners of a scarlet and crimson dye to come and reason with him, and promises them forgiveness (*q*). If thou art a great sinner, remember for thy comfort, that Christ is a great Saviour; and thine iniquities cannot rise so high, but what his blood can overflow and drown them all (*r*). But another may say, "All this I know to be true; I have experienced the Saviour's compassion, and for a while rejoiced in a sweet sense of his forgiving love; but alas! I am a vile backslider! I have forsaken my Lord, and turned back like the dog to his vomit, or the sow that was washed, to her wallowing in the mire! I have sinned against light and knowledge, brought disgrace upon the gospel, and crucified the Son of God afresh! and sure there can be no hope for me! O stop! let not the enemy thus drive thee on to despair! Thy guilt, indeed, is great; and great must be thy repentance; yet if even now thou art desirous to return, thy God is ready with open arms to meet and embrace his poor prodigal (*s*). Hear how tenderly he invites thee back, declares himself married to thee, and promises thee free forgiveness (*t*).

But, methinks, I hear some one crying, "O but it is only elect sinners whom he invites! I long to come to him; but who can assure me that I am elected?" Ah, my fellow immortal, this is a snare of the grand adversary to keep thee from Christ: but

(*m*) 2 Chron. xxxiii.
(*n*) Luke, vii. 35.
(*o*) Acts, ix.
(*p*) Ps. xxv. 11.
(*q*) Isa. i. 18.
(*r*) Mic. vii. 19.
(*s*) Luke, xv. 20. 24.
(*t*) Isa. lv. 7. Jer. iii. 12. 14. Hosea, xi. 7. 9. xiv. 4.

but hearken not to his sophistry; leave thou this to God; secret things belong to him, but those that are revealed, to us and our children for ever (*u*). If thou art convinced of thy need of Christ, and made willing to be saved by him in his own way, and to give him all the glory of thy salvation, be assured that this disposition is wrought in thee by his own Spirit, and thou has the fullest warrant to come to him (by which we mean a believing the scriptural testimony concerning him; a receiving him in all his offices, as thy Saviour, Prophet, Priest, and King: and a casting thy soul, and all its concerns into his hands) and to believe that he is more willing to communicate all the blessings of the new covenant to thee, than thou art to accept of them.

But should this feeble essay be honoured with the perusal of any who, like the Scribes and Pharisees, suppose themselves too virtuous, too good to associate with the characters we have been addressing, and come to Christ in the way we have been describing, we must take leave to observe to them that he receiveth none but sinners; he has declared that the whole need not the physician, but those who are sick; and that he came not to call the righteous, but sinners to repentance (*x*). If then you choose to reject him and his salvation, and to find your way to heaven by the merit of your own performances, we must bid you farewel. But, O consider, we entreat you to consider well, whether you dare to put the matter upon this issue, to meet the heart-searching God upon this ground? What! have you never either, in thought, word, or deed broken the divine law? Surely, your consciences testify that you have! and, if you have, even in one single instance, you are guilty of a breach of the whole law (*y*); and remember, the commandments of God are exceeding broad, and reach even to the thoughts and desires of the heart (*z*); nor is there any way by which a sinner can come to the Father but through Christ alone (*a*).

O give up then, every hope of self-justification; and fly for refuge to that only, that glorious hope set before you in the gospel! So will we joyfully unite with you on earth, with a comfortable expectation of joining together in heaven in an ascription of praise and thanksgiving to the Man who receiveth sinners!

Evan. Mag.

(*u*) Deut. xxix. 29.
(*x*) Matt. ix. 12, 13.
(*y*) James, ii. 10.
(*z*) Psa. cxix. 96. Matt. v. 20. 30. Rom. v. ii. 7. 11.
(*a*) Psa. lxxi. 16. Isa. xlv. 21. 22. John, xiv. 6. Acts, iv. 12. xiii. 47. Heb. ii. 3.

ON THE EXCUSES FOR NEGLECTING THE LORD'S SUPPER.

An extract from the Devout Communicant's Assistant.

[*Concluded from page* 170.]

To commemorate a great obligation suitably or worthily, implies a grateful sense of it, and a conduct agreeable thereto. If an impenitent sinner, who is going on wilfully in his trespasses, come to the Lord's table, without any serious sense of the goodness of God in sending his Son into this world; or of the love of Christ, in dying for our sins; and without any purpose of amendment of life; this man, by coming to the sacrament, really condemns himself: for by this outward profession he owns his subjection to Christ, and obligations to live answerably to his death, while, at heart, he has no such intention. The conduct of such a person is like that of a man who is an enemy to his prince, and secretly carrying on treason or conspiracy against him; yet, to qualify himself for an office, publicly swears oaths of obedience and allegiance to him. All the world would esteem such a one perjured and self-condemned.

But we may affirm, with the greatest certainty, that no serious person, who sincerely wished, and endeavoured to communicate worthily, could communicate unworthily. For God accepteth a man according to what he hath. For even when one who has formerly been a stranger to religion, comes to the Lord's table with sorrrow and contrition for sin, sincere purposes of after amendment, and of living answerably to the death of Christ; though his religion go no farther, at present, than honest purpose and intention, he communicates worthily.

Every one who sincerely repents of his past transgressions, and carefully endeavours to bring his heart and life in conformity to the gospel covenant, is within the terms of mercy; and when he comes to the holy sacrament, in obedience to the commandment of Christ, as a mean of his improvement in holiness; though he be not purified to that degree that he could wish, yet may be perfectly secure, that he cannot, in any sense, be said to eat or drink unworthily, so as to "be guilty of the body and blood of the Lord," or "eat and drink condemnation to himself."

Unworthy communicating must have been a deliberate and wilful sin, not a sin of infirmity; otherwise it had never been so severely punished, as it was among the Corinthians, with diseases, bodily afflictions, and death.

And it ought never to be forgot, that, whatever was meant by recording the guilt and danger of unworthy communicating, the

Apostle could not have intended, by it, to terrify any person from coming to the Lord's supper, but only to make men more circumspect in their approaches to it: For, in the very next words, after he has spoke of being "guilty of the body and blood of the Lord," he adds, "but let a man examine himself, and so let him "eat of that bread, and drink of that cup."*

The sum of what hath been said amounts to this: The obligations that lie on us to perform this duty are indispensable; the objections offered for habitually neglecting the sacrament are insufficient and ill founded: It follows, therefore, that every one who professes to believe the gospel of Christ, ought to have such a measure of knowledge of the doctrines of religion, particularly of the nature and design of the Lord's supper, and live so becoming his profession, as Christ's disciple, that he may be in a condition, when called on, to come to the Lord's table; otherwise he is living in the habitual neglect of the commandment of Christ, and is a wilful sinner.

The doubts and fears which often distress pious persons, in the prospect of the Lord's supper, are generally either owing to their own timorous dispositions, or to too rigid and severe notions of this institution, which they have learned from their teachers. For, were the excuses on their part rightly understood, as such persons are sincere in their wishes to improve in faith and holiness, and comfort of the spirit, though it may be true that there are things wrong in their tempers, which they earnestly desire to be amended; this is by no means a reason for leaving off, but rather for continuing in their pious attendance on this duty; and a very necessary mean of promoting that very end, which they have so much at heart. I may, with great truth, add, for the comfort of such people, that these very doubts and fears about the state of their souls, with which they are often distressed, instead of being a proof that they are bad men, are rather marks of a tender conscience, of a care to approve themselves to God, and of sincere concern for their own salvation. For bad men are seldom pressed with such difficulties: If, at any time, any alarm of the danger of their sinful courses attack them, like Felix of old, though it may make them tremble, they are ready to stifle the conviction, and shift it off to a more convenient season.

It is not now necessary, neither was it any part of the design of this discourse, to enter particularly into an examination of the reasons, why christians separate communion one from another.

* 1 Cor. xi. 28.

The rulers of the church of Rome have, indeed, made it impossible for us to join in communion with them; for, by an amazing stroke of authority, they have taken away from the people one half, and that very essential, of the Lord's supper, *the Cup*, the representation of the blood of Christ. That church has also affixed barbarous and idolatrous notions to the bread (or wafer) the memorial of the broken body of Christ.

The case is very different among Protestants: As they have not assigned any meaning to any part of our Lord's supper, upon which they all (especially of this Island) are not agreed, I can see little reason why a good man, when he has not access to communicate with those with whom he usually assembles, may not partake of the Lord's supper with those Protestants with whom he can, at that time, most conveniently meet, rather than neglect an opportunity of "showing forth the Lord's death till he come." Even though such a person should declare, that he retains affection to the church and forms in which he has been educated, I can see no reason why any other society of Protestants should refuse to receive him to partake with them of our Lord's supper.

I am fully persuaded, if the disputes which have happened about smaller matters in religion had been conducted with more of the spirit of the meek and lowly Jesus, there might have been, at this day, more generous terms of communion in the christian church. For, as holding relation to the head, all that love Christ in sincerity have communion one with another, whether they sit at the same table or not.

How distressful is it to think, that this solemn ordinance, instituted by the Prince of Peace, in commemoration of the most amazing instance of goodness and benevolence ever heard of among the sons of men, should have been perverted to the purposes of strife and animosity, to widen the smaller differences in opinion among his followers, rather than to unite their hearts in love! Would it not have been far more consistent with the spirit of the gospel, to have improved this feast of love as a means of enlarging our hearts with friendly and benevolent affections one to another, as we are all "fellow-citizens with the saints, and of "the household of God?" as it is promised, in the days of the Messiah, that those who had long lived in animosities like the children of Israel and Judah, should forget their quarrels, and unite together in "saying, Come, and let us join ourselves to the "Lord, in a perpetual covenant never to be forgotten."*

* Jer. l. 5.

I am far from intending, from what I have said on this head, to cast any unfriendly reflection on the rules and good order of the Protestant churches. Great respect is due to these things, when they are not inconsistent with the word of God, the rights of conscience, or the peace of human society. In experience, these rules and forms have been the means of promoting religion. A person who receives a ministry in the church comes under the most solemn obligations to observe and maintain them. It can be no surprise, if those who, from education and habit, have been accustomed to listen to one side, should be attached to the forms of one part of the christian church more than to another. Men of eminent understanding have thought themselves obliged zealously to defend these things, as connected with civil and religious liberty; and, while they mixed no bitterness or uncharitableness with their defence, their conduct merited commendation.

But it is fit always to remember, that these things are matter of order, necessary and useful; but not essential, or terms of salvation: And considering the spirit of the present age, that infidelity and indifference to all religion are the great threatening diseases, the disciples of Christ should, in heart and affection, unite among themselves, and be careful that their divisions and animosities give no advantage to the common enemy to cast reproach on them, or weaken the interest of the kingdom of God. This would be a conduct suitable to the children of the same family, and servants of the same Lord; proving, that though there are diversities of gifts, it is the same Spirit; differences of administrations, but the same Lord; diversities of operations, but it is the same God which worketh all in all.

Such was the primitive and apostolical communion among the members of the body of Christ; and what blessed effects did this produce? what a spirit of universal benevolence did then prevail in the churches? They sent, upon every occasion, bounteous supplies to their necessitous brethren at a distance, and affectionate, ardent, good wishes for each other's prosperity, in the epistles to all the churches. Although they might, in smaller matters, differ in opinion from one another; yet they maintained "the unity of the spirit in the bond of peace." For the multitude of them who truly believed, and obeyed the gospel, "were of one "heart, and one soul, neither said any of them, that aught of the "things which he possessed, was his own; but they had all "things common, and with great power gave the Apostles wit-"ness, of the resurrection of Jesus; and great grace was upon

"them all."* By these means, in early days, the churches of Christ were edified; and, walking in the fear of the Lord, and "comfort of the Holy Ghost, were multiplied."†

What has been said on the terms of communion, may be thought by some good men liable to one objection, That such generous or open sentiments professed toward those who differ from us, will be in danger of being abused by the most uncharitable of them, to harden them in their censorious and uncharitable dispositions; like a concession, that others judge them in the right, though they themselves condemn every body that differs from them, as being in the wrong, and in no safe condition.

This is the improvement which the church of Rome makes of the charity maintained towards them by protestants. They employ it as an argument to pervert unwary people to Popery, from this consideration, that Protestants allow, that men may be saved in the communion of the church of Rome; but they deny, that we (Protestants) can be saved; and therefore allege, that men are safer on the side where there is some charity for them, than on that side for which there is none. The candid reply is, That charity itself, and the best things, may be perverted to a wrong purpose; even the doctrine of the grace of God has been turned to lasciviousness. But, if charity be a mark given by Christ himself, whereby all men shall know his disciples,‡ any sect void of it has little claim to the name of christian. The fate of the vain ostentatious pharisee, compared to the humble publican, shows us of what account men are in the sight of God, who esteem themselves righteous, and despise others: they, and their services, are an abomination before him.

Besides this, the supper of our Lord is his own table; he alone can establish the terms of admission to it. No man, or church, or society of men, by whatever name they may call themselves, have any power to make any thing a term of admission to the Lord's table, or a ground of exclusion from it, which Christ himself hath not authorised. Ministers of the gospel are only servants of Christ, and dare not shut the kingdom of God against any man whom their great Lord and Master admits to it. What is here said on the terms of communion, seems to have foundation in the ordinance itself, as the communion of the body of Christ; for in it we all partake of one bread; and is agreeable to that union, and those relations, in which all the true disciples of Christ stand to one another, as members of the same body; and

* Acts iv. 31, 32, 33. † Acts ix. 31. ‡ John xiii. 35.

to Christ Jesus the head, "from whom the whole body maketh "increase to the edifying of itself in love."

LETTER OF A SELF-OBSERVER.

I AM aware, Mr. Editor, that to abound in egotism is not every consistent either with christian humility, or with good taste; and yet I am persuaded, that a majority of your readers are much more likely to interest themselves in a paper professing to be a narrative of the writer's own life, than in a merely didactic piece. It is not my purpose, however, to detail the whole of my private history, or to divulge to you my present occupation or condition in life. Suffice it to say, in the way of introduction, that I have for some time formed opinions respecting the world not unlike to your own; but that having been employed of late in contemplating my own character much more than that of other persons, I may perhaps, without extraordinary presumption, lay some little claim to the title of *a Self-observer*. And as the augmentation of the number of Self-observers is the chief end of my writing, I hope that you will allow to my letter a place in your useful miscellany.

I was born, Mr. Editor, of religious parents, though not perhaps quite so religious as that term might lead some of your readers to imagine. But where is the person whose religion is every thing which we could wish? When we look back on human life, whom have we found in our journey through it, whose orthodoxy whose piety, or whose morality, has not drooped at this or at the other period; has not limped a little either on this side or on that? I am determined to say little of my parents; they have long since left the world; but I shall speak particularly of my aunt.

I was sent when very young to school at a considerable distance from my father's residence, and as my aunt lived very near to our little academy, I both spent with her many of my holydays, and was often at her house at other times. She was on the whole a good woman, pious and sincere, humble and unassuming, affectionate and benevolent, erring, I admit, on the side of too much indulgence, for she both fared rather luxuriously herself, and provided abundance of excellent cheer for other people. She possessed, indeed, an independent fortune, and I am persuaded that her sedentary, and somewhat too soft and self-indulgent mode of living appeared to her to be no more than was consistent with it. The education of women in former days was by no means so intellectual as it is at present: and my aunt was one of those who neglected to improve their understanding. She moreover made a free use of that species of pious phraseology which, though it

usually indicates a devout mind, and is a recommendation in some circles, excites prejudice in others, and has obtained in the world, and even among religious persons of a fastidious kind, the unfavourable name of *cant*. My aunt had acquired few ideas. She also lived in a narrow circle; and I am persuaded that her too frequent repetition of the same pious expressions arose not so much from any peculiarity in her religion, as from the general poverty of her mind. She was well grounded in the great doctrines of christianity, but she could speak of these only after one manner, and she was accustomed to consider every deviation from her own form of words as implying an imperfect knowledge of the "language of Zion," and a want of that full acquaintance with "the truth" which she herself possessed. I have no clear remembrance of all my intercourse with her at this early period. I can however recollect that I thought her possessed of an uncommon share of good nature, a virtue of the first class in the eyes of youth, and at the same time extremely profuse in her religious talk; that after dinner I eat as many plumbs as I liked; that before dinner, in order to stay my stomach, I had a large piece of excellent cake; that I used to kneel down to her family prayers with the utmost promptitude and good will, and was rather vain of the manner in which I read to her a chapter in the Bible; in short that I liked both her doctrine and diet bread, both her plumb pudding and and her good advice. Among all my various relations, not one was at this time so great a favourite as my pious aunt.

When I found myself advancing towards the estate of man, I began to be ambitious of a reputation for learning and good sense, and this disposition contributed to alienate my mind both from my aunt and from the kind of religion which she professed. I associated the idea of contracted information and defective intellect with almost all the peculiar tenets which she maintained. At the age of about nineteen I made her a visit after a long absence from her house, and you can hardly conceive how much the perpetual recurrence of her phraseology, which I perceived to be offensive in some respects to good grammar, in others to true taste, now excited my disgust. The dread also of having my character identified with hers led me at this time to determine that I would strongly mark my dissent. Judge, Sir, of my surprise at happening a few months after this period to meet with a friend of rare endowments, a man unspeakably elevated above me both as to erudition and talents; who possessed the very principles of my aunt. He affirmed her doctrines indeed in a manner more consonant to good taste, but he used a large part of her phraseology; and employed it more particularly, when he freely opened his

mind on religious subjects. I was led by this friend into the society of some other persons who more or less resembled himself; though among a certain portion of our company might now and then be seen a striking likeness of my aunt. I thus was cured of the violence of my prejudice against many leading doctrines of our religion; for I heard them defended with skill and judgment, and sufficiently guarded from abuse. I even learnt the art of defending them myself.

Your readers probably will not suppose that I was living at this time in any very unchristian course. The truth is, that my life was decent, my conscience apt to be alarmed if I fell into any great transgression, and my reputation for piety just sufficient to obtain for me a tolerable reception in religious parties. I believe however, that I was a rather suspected character in some of those circles, and that the suspicion arose chiefly from the circumstance of my being known occasionally to resort to a few fashionable places of amusement. I was at this time conscious of much waste of time, much want of self government, much ambition and vanity of heart; and I should think that I must have betrayed some of these faults: but they seemed to excite only a slighter kind of prejudice against me among many of these pious people.

Some events soon afterwards occurred, events not necessary to be detailed, which cast a general gloom over my mind, and imparted a new gravity to my character. I now rose at once in the estimation of my serious friends; many of whom confidently dated my conversion from this period. The truth is, that I felt weary of the world in consequence of being unable to disentangle myself from some uncomfortable connexions which I had formed, and to escape the bitter consequences of some false steps which I had taken. Perhaps my religious acquaintance did not altogether err as to the nature of the change of which I am speaking; but they certainly overvalued the seriousness which they saw in me. I was too serious; too exclusively fond of solemn subjects; too desponding as to my future prospects in life. I was also too negligent of dress; too inattentive to some of my worldly interests; too indifferent to money; too bountiful at least to certain persons of my own religious sentiments, some of whom I now suspect to have been hypocrites; too distant towards several of my relations and natural connexions. Above all I was too harsh a judge of others, especially of those who erred on the side of an excess of cheerfulness, and I was too cold to the temporal happiness of my fellow-creatures. To some doctrines of religion which I had before admitted, I now indeed felt an increasing attachment; such as the

corruption of our nature, the necessity of regeneration, the shortness and vanity of life, the infinite evil of sin, and the eternity of future punishments. I also grew zealous respecting the duty of renouncing the world, and incurring the persecution of the irreligious. Through these causes my character for piety and for orthodoxy became completely established in my own party.

After no great lapse of time I began to find some recompence for the worldly privations and disappointments which I had sustained, in the growing kindness of these pious friends, and also in the self complacency which I derived from the high reputation which I was conscious of possessing in this very serious and devout circle. I trust that I was not altogether a stranger to that deep humility which I professed (a humility indeed, chiefly exercised towards God) and to which my doctrines naturally tended. It is however certain, that the same vanity which had before marked my character insensibly revived, though it shewed itself after another manner. I obtained, or rather I assumed, the lead in many religious questions. I grew a little contentious and intolerant, always however imagining that I was zealous only for the truth. By degrees I became more and more impatient of contradiction and apt to take offence. Being not a little conceited in my own eyes, I was jealous of my reputation for spiritual knowledge, and confident of my own power of defining almost to perfection several difficult and abstruse points; points bordering indeed on evangelical doctrine, but which Scripture seems to have left in purposed obscurity, and on which it has but slightly touched. I was now spoiled in a great measure by my religious friends. Some of the best of our party withdrew to a certain distance from us, but those who remained, looked at me, as I now see, with a most undue reverence: and a few of the more simple of them flattered me to my very face, and erected me into a perfect Pope. Do not however imagine that I who thus gave the law was an independent character. I was accustomed, after the manner of other legislators, to accommodate my decisions to the taste of those whom I seemed to govern; and I was therefore at once both the leader and the follower, both the prince and the slave of my religious party. My very judgment and conscience received an influence from their conscience and judgment. I erred where they erred; I agreed where they agreed with Jesus Christ and his Apostles; and I was admired and applauded by them, because they saw that in my estimate of the orthodoxy of others, and in my admeasurement of every doctrine, sentiment, and practice, I made use exactly of their line and their plummet.

There is one circumstance which I must not omit to mention. Would you believe, Mr. Editor, that I, who had once been so great an enemy to cant, became at this time distinguished by several peculiarities in my religious phraseology? I was totally unconscious of this fault, but I have been well assured by friends in whom I can confide, that I gave no small offence on one or two occasions by the almost unintelligible quaintness of certain parts of my diction.

But to proceed. I was not at this time unsound as to the general *theory* of my religion. During the former part of the period of which I now speak, I mean the period of my more particular gravity and seriousness, I knew theoretically, at least, many excellent truths of christianity which I practically neglected. I knew that an orthodox creed was not sufficient of itself to to constitute a christian. I often admitted in my *general language* that relative duties ought all to be fulfilled, and that universal kindness ought to be exercised. I could say with my lips that God is love, and that love is the chief grace of the Gospel, and that he that loveth God should love his neighbour also. I knew likewise, and could occasionally affirm that thankfulness becomes every one who has a good hope that his sins are pardoned; and that thankfulness ought to manifest itself both by a cheerful countenance and by an overflowing kindness to all around us. I nevertheless had an exceedingly faint perception of my real deficiencies in these points, and the few remarks which I made upon them were uttered chiefly with a view of defending my own character, which I understood to be assailed on this side, and of displaying the completeness of my religious system.

In the subsequent period when my gloom abated, and my self-complacency was at its height, I knew in like manner that spiritual pride ought to be carefully avoided, and I used occasionally to have on my lips that expression of Scripture, "He that thinketh that he knoweth any thing knoweth nothing yet as he ought." I sometimes was even zealous, so far as *my conversation* was concerned, for the practical part of religion, not yet fully understanding that to talk of practice is one thing, and really to excel in it, is another; and not at all suspecting that there is a habit of declaiming even on the best subjects, which, if the heart be not strictly watched, may serve only to deceive.

I was delivered from the partial delusion to which I was now subject nearly in the following manner. While I was living in the bosom of my serious friends, was laying down the law for others, and enjoying a very high reputation for religious excellency, I

was assailed by some temptations which had slept during my more melancholy impressions, but now suddenly threatened to overcome me, and to render me a complete captive to sin. Happy in one sense are they in whose mind even a sound theory of religion has been established. I understood too well the general state of man under the Gospel not to know that a new degree of caution, of watchfulness, and of self-denial, was necessary to the conquest of these particular temptations. Nevertheless a general spirit of negligence and self-indulgence had unquestionably crept upon me, and had in some degree engrafted itself on my religious system. For I had imagined, or at least I had partly imagined, that when we believe certain truths, can solve certain paradoxes, and have ascended certain heights in doctrine which it is given to a few only to reach, temptations for the most part flee away, and, temptations having departed, a life of privileges rather than of duties succeeds. I persuaded myself that I had been converted at a former period; that having been converted my condition was safe; and that I might now enjoy my victory and lay aside my arms. I resembled a general, who, having defeated his enemy, and imagining that he has advanced into some impregnable ground, finds himself again attacked by the adversary whom he had despised, and is reduced to the mortifying and unexpected necessity of renewing and even augmenting his guard, especially in some one evidently weak and exposed quarter. Happily my caution did not confine itself to a single point. My cousciousness of the necessity of an increased watchfulness in one particular, led to much serious self-examination as to many others: and thus, Sir, I was led to revise the whole of my religion. I have not totally discarded either any doctrinal or practical part of it; and yet I have made almost daily discoveries of something in me which was defective or erroneous; and a new cast seems already given to my whole character. "Cavendo tutus," "safe by being cautious," cautious I mean in respect to the first approaches of sin, and cautious as to every species of it, is the motto which I would now wish to assume. In the corruption of my nature, I still believe. How indeed should I not believe it, when I perceive how much sin may continue to be indulged while we are making a great profession of religion, and even perhaps, while there is some piety in the heart? And on the *deceitfulness* of sin my whole paper is so strong a comment, that I shall not dwell on this equally momentous topic.

To a perusal of the scriptures, which I now study after a new manner, I likewise owe in part, the alteration which has been

lately wrought in me. But in order that I may not leave your readers in obscurity as to this important change of views, which I admit that I have as yet but imperfectly defined, I will run over a few particulars in which I seem to myself to have acquired new light through the study of that sacred volume. Many of the points on which I shall touch may seem small when separately viewed, but they will be found considerable when they are contemplated together. I therefore request your readers not at once to condemn me as hypercritical, but to have the candour to suspend their judgment until they shall have arrived at the conclusion of my paper.

My first remark may seem slight. I had been accustomed in reading the New Testament to consider the term "the world," as meaning the *men* of the world rather than the things of the world; whereas I am now disposed more frequently to offer to it, or at least to include in it, the last mentioned signification. I was insensibly led into my former error by the prejudices of my mind as well as the circumstances of my situation. Living in a small party, disliking contradiction, and partly on that account averse to mixed company, I naturally construed those passages of scripture which command us not to be conformed to the world, and not to "lose the world," as sanctioning my own separation from general society, but I little reflected that we may possibly indulge our love of the *things* of this world, and not a few of our worldly tempers, while we live in the narrowest circle, nay even in a cloister; a truth indeed which has been verified by the example of many cloisters.

The term "light" and "truth" are also expressions to which I have learned to give a somewhat new meaning. According to my former vocabulary "to know the truth," "to be in the light," and "to see clearly," signified almost exclusively a knowledge of scriptural *doctrines*, and especially of those which are commonly denominated evangelical; and to possess the higher degrees of light was to receive those other doctrines of a higher kind, by which many well-disposed persons are in the first part of their christian course very apt to be offended. I do not altogether reject my old interpretation of the terms light and truth: but I have learnt through a more strict attention to scripture, to give to them a far more practical meaning. St. John has taught me to think, that "he that saith he is in the light *and hateth his brother*," however advanced in the knowledge of doctrine he may be, "is in darkness even until now;" and that if we "walk in darkness," that is in sin, "we *lie* and *do* not the *truth*." St. Peter also has instructed

me that he who lacketh the practical virtues of christianity, "temperance, patience, godliness, brotherly kindness, charity, is blind, and cannot see afar off," and "has forgotten" one of the most important of all points, namely, that "he is purged from his old sins."

Pharisees is another term to which I affix a somewhat new meaning. Once I contemplated the Pharisee merely as a man who trusted in his own righteousness, and I freely applied this expression to all those friends and neighbours who were not vicious, and who appeared to me to want that acquaintance with evangelical doctrine which I possessed. I now perceive that many persons entertain tolerably just sentiments on religion, and have also a very contrite heart, who do not express themselves after my manner; and I have deeply repented of having once so currently bestowed this harsh and odious term on one or two individuals whom, in consequence of a nearer acquaintance, I have discovered to be more strict and self denying, more simple and unprejudiced, more faithful and upright, more gentle and forbearing, and more humble and unassuming, than myself. My Bible has told me, that one characteristic indeed of the ancient Pharisee was his "trusting in himself that he was righteous;" but that another was his disposition "to despise others." Alas, Sir! have I not myself inclined to this latter fault? The word of God has instructed me that another great characteristic of the Pharisee was his hypocrisy. "Beware of the leaven of the Pharisees which is hypocrisy." And has there not been much hypocrisy in my own heart? To be vain of our own religious knowledge and attainments is another part of the Pharisaical spirit: Have I not been infected with this species of sin? I am afraid that a secret conceit of my knowing that I am to renounce my own righteousness, and of my being able correctly to define the doctrine of justification by faith, had become a ground of self-preference, and the means of fostering a species of evangelical Pharisaism in my heart.

The judgment day is another subject on which my sentiments have in some degree changed. Heretofore if I contemplated this awful day, I was used to spare myself the anxiety which was apt to arise, by recollecting that I was a believer, and that on that day I should stand complete in the righteousness of Christ. Far be it from me to renounce the doctrine of being justified only through faith in Christ. It is a doctrine which is now dear to my very heart: I recur to it in the exercise of repentance, and especially in seasons of spiritual depression; and it is, I trust, never far from

my thoughts. It however no longer so exclusively occupies my mind on every occasion of my calling to recollection the great day of account. For I have discovered that the scripture, in its description of the proceedings of that awful day, usually speaks of all men as judged according to their works; and I have thought it both safe and right to habituate myself to the same view of the subject. This improved idea of the judgment day has materially altered the character of my religion. It has given to it a new seriousness: for, since my melancholy had been dispersed, a certain degree of levity had crept upon me. It has also checked my disposition to judge others, by suggesting that I myself must stand before the judgment seat of Christ, to give an account of my thoughts, words, and actions. It has disposed me to try my faith by a more practical test; and it has deeply impressed upon me the absolute necessity of being very fruitful and abundant in good works, and especially in those deeds of mercy, which Christ has described as constituting one leading distinction between the persons who shall stand on his right hand, and those whom he shall place on his left.

I have already intimated that one of my leading errors had consisted in a too great readiness to believe that I had been once converted, and therefore could never fall away. I was used to say to myself, that a man once in grace is always in grace; and that a true believer cannot fail to persevere. I do not know that I have altogether changed my creed either on this or on any other doctrinal subject; although now perhaps, I may be less confident, less zealous, and also less accurate and systematic, in this part of my faith. Certainly my mind reasons on this subject after a new manner; and the practical difference is very great. Instead of affirming that I am a believer, and that I therefore need not doubt, that I shall persevere, (a sentiment which introduced much slackness into my practice) I have learnt rather to say to myself, that it is necessary to persevere, since if I do not persevere I shall be found wanting in true faith. Instead of saying, as I once used to do, "He that shall be saved endureth to the end," I have learnt rather to say with scripture, "He that endureth to the end the same shall be saved." I have indeed been taught to employ this mode of treating the subject by various passages of scripture. "Moreover, brethren," says the apostle to the Corinthians, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." Here the apostle exhorts the Corinthians to keep in mind the doctrines once deliver-

ed to them, that is, to persevere in the exercise of faith, and represents their very salvation as depending on this perseverance, and their faith, without this perseverance, to be a mere "believing in vain." I perceive that the children of Israel are spoken of in the Hebrews as manifesting an evil heart of unbelief in departing from the living God; that a promise was offered them of entering into rest; and that they having come short of it, we are said to be admitted in their place into the church of Christ, and to constitute "his house," "if we hold fast the confidence and the rejoicing of our hope firm unto the end." "For we have need of patience (that is as I conceive of "patient *continuance* in well doing,") "that after that we have done the will of God we may inherit the promises." "Hold fast that which thou hast: let no man take thy crown."

I am afraid, Mr. Editor, of detaining you too long, and I shall therefore mention only one other point in which I have experienced an alteration in my sentiments. I once considered the great difficulty of religion as consisting in the due comprehension, and in the willing admission, of certain strong, unwelcome, and yet general truths: and having myself embraced those truths, having surmounted the difficulties which oppose the reception of them, and having learnt to understand a few seeming paradoxes which they involve, I had a very inadequate conception of the necessity of any farther victory. I now consider the difficulties of religion to consist rather in the application to ourselves of the general doctrines which we recognise; in the subjugation of our passions; in the due government of our tongue; in the daily and hourly triumph over our several evil inclinations and humours: in short, in the great article of christian practice. And here likewise I think that I am supported by scriptural authority. "For if ye know these things," says the apostle, "happy are ye if ye do them;" an expression evidently implying that there is a knowledge not issuing in practice, and that the practice founded on doctrine is the completion or perfection of religion. Our Saviour by his manner of concluding his sermon on the mount has convinced me that he also considered the practical part of religion as constituting the main difficulty; and that he deemed the neglect of this to be the great danger to which hearers of the truth are subject. To "hear and to do," is, according to him, to erect our building on a rock, whereas to "hear his sayings and not to do them," is to build our house upon the sand. I trust, Mr. Editor, that by that union of practice with my faith which I have endeavoured to describe, (a union which by no means confounds the one with the other in the

great point of justification,) I am now endeavouring to build on a right foundation: and I would humbly hope that when the rains descend, and the floods come, and the winds blow; in other words, when temptation shall assault my building in this world, and the day of judgment shall make the final trial of its strength, the gracious Judge may pronounce concerning it, "that it fell not, for it was founded on a rock."

Christian Observer.

A LETTER FROM THE REV. GIDEON BLACKBURN TO THE REV. DR. GREEN.

REV. SIR,

SINCE my last, bearing date November third, I have the pleasure to let you know that the institutions under my care are still making a progress equal to the highest expectations you were led to entertain from my former communications. The disadvantage experienced, by the delay of the pious contributions made by your citizens for the accomodations of the children during the inclement season, was pretty considerable; but the Lord was pleased to enable me to meet the demands of your school, by the sacrifice of my own personal property, while he had remarkably opened the hearts of the benevolent not only thereby to support, but even to give abundance for the use of the second school; as you will be able to see from the report of the committee of the presbytery of Union,* in connexion with the detailed account of the receipts and

* TO THE UNION PRESBYTERY.

We your committee beg leave further to report that we attended at and examined the Huvasa Indian School, and do highly approve of the progress the children have made in every branch of literature they have attempted, reading, writing, cyphering, spelling off the book, and singing spiritual songs. Their progress is really flattering in those different branches and perhaps is not exceeded in any school amongst ourselves. They appear to understand the things they have attempted to learn as well as they are generally understood by white children. We highly approve of the method of teaching and the order of the school; and the children appear to have as just conceptions of order, and as cheerfully submit to discipline as any children.

JOS. B. LAPSLEY,
J. ANDERSON

January 1st, 1807.

N. B. The school contains from forty-five to fifty scholars.

expenditures of both schools, which is submitted for your inspection.

The institution is every day gaining an ascendency over the ignorance and prejudices of the natives, and even of the more abandoned white men who had sought an asylum in the nation. Requests for the enlargement of the present schools and planting others in other parts of the nation have been greatly multiplied in the course of this season, but the poverty and uncertainty of my finances laid a check on my wishes. I suggest it as my opinion that if the plan could be so extended as to take them on the tide of their present feelings, and thereby obtain a sufficient quantity of children who, when educated (after making a reasonable deduction for those who might be supposed to make a bad use of it) might fill the different places, where literature is requisite, we should be able to place the nation under their administration, on a rock so solid, that the waves of prejudice against the civilization of the heathen would die in pleasing silence at the borders of the Cherokees.

The savage and hunting life of this people is exchanging for the agricultural and domestic employ; and of course there is a very considerable decline of those appendages to savage customs so destructive to the increase of human kind. Many of the important ideas necessary to the existence of religion are spreading through the nation, not only by our particular instruction, and the constant order of the school, but by the observations of the children in their intercourse with their parents; which is certainly the surest and most effectual method to gain their attention to truth.

The progress of the children in every branch of literature they have attempted, as well as their acquaintance with the first principles of our holy religion as summed up in the shorter catechism, will appear before you by the reports of the committee and other papers herewith forwarded for your perusal.

Should the means for the support of this institution be sufficient to justify the measure, it would be adviseable to establish your school as a principal one where the higher branches of literature should be taught, and to which the most promising geniuses should be sent from the other schools; this would excite emulation, and qualify young men for the part they ought to act in the nation as they rise into the rank of men. The influence of the whole undertaking will gradually decrease, as the ideas of the savages expand; and by a judicious management, it will finally settle on their shoulders, by their own consent. It is rather more than problematical that in process of time, they will either make

an appropriation out of their annuity from the United States, or turn the products of their uncultivated forests into that channel.

In this great business, patience and perseverance will be highly necessary; but if we can get the knowledge of letters, the thirst for advancement in civilization, and the nature of moral obligation and religion to keep an equal pace, we shall, with a divine blessing, be able eventually, to raise them to the rank of men and citizens, and the Lord, I trust, will make them christians.

It will be indispensably necessary that the scholar, when leaving school, should be furnished with a small library, in addition to his school books; for which some arrangements ought to be made. Some buildings suitable for the better accomodation of the teachers and scholars, will be necessary, as the first were raised, on the most economical plan possible, so as to meet the exigencies of making an experiment. I know your missionary objects are important and extensive; but perhaps a full experiment ought to be made on this case, as it may serve as a key to open the way for the saving of other nations; or at least suggest some useful hints, which may be improved into a complete system for the spreading of the gospel amongst the aborigines of America.

The statement of the accounts ends with December; as the other six months were not expired before I left home, and therefore the bills of expenditure could not be made out; they may arrive in the city before the rising of the Assembly; should this be the case, I shall take the earliest opportunity of laying them before you. Should the committee wish information on any point relative to this subject, I shall, with the utmost pleasure, in person give them all the satisfaction in my power; should it be required, I am ready to give also an account of the success of my solicitations, and wait their further orders.

May the great Lord of the harvest assist you to devise and execute plans which may redound to his glory and the best interests of his kingdom, and may he crown with success that one entrusted to the care of your unworthy servant, in the vineyard of Jesus Christ,

GIDEON BLACKBURN.

Rev. Ashbel Green, D. D.

THE SMALL BEGINNING, THE PROGRESSIVE INCREASE, AND THE GREAT FINAL ENLARGEMENT OF THE CHRISTIAN CHURCH.

Part of a discourse on Matt. xiii. 31, 32, *delivered, a year ago, before the Synod of Philadelphia, by the Rev. Wm. Arthur.*

The beginning of the christian church how small! Intended to supersede Judaism, christianity was, at first, confined to Palestine. For *the lost sheep of the house of Israel* our divine Lord's *personal* ministry, as he informs us, was principally intended. Nor did his original commission to the apostles exceed the same limits. He commanded them not to go into the way of the Gentiles, not even to the Samaritans.

Complaining of the *unsuccessfulness* of his personal ministry, *the preacher of righteousness* says, by the evangelical prophet, *I have laboured in vain, I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my work with my God. Is.* xlix. 4. Till the day of Pentecost, unsuccessful was also the ministry of the apostles. A time was when there existed but one small christian church in the world; the church of Jerusalem, from which all other christian churches have sprung. Of *her* members how small was the number! Assembled upon a very memorable occasion, the number of their names amounted only to about one hundred and twenty.

Since that time, the introduction of christianity into particular countries, provinces, and cities, has often resembled *a grain of mustard-seed.* Ethiopia may be mentioned. The opinion that the famous eunuch, of whose conversion and baptism we read in the fifteenth of the Acts, introduced christianity, and planted a christian church in Ethiopia, is highly probable. Was he the first preacher? Was he, for a time, the only professor of christianity in that country? Small beginning!

We proceed to review, *next, the progressive increase* of the christian church. Not that we can, in this paper, fully review a subject so important and so extensive. To this delightful task the hours of retirement, of reading and reflection must be devoted. It will oblige us to travel back into the ages of antiquity, and over a great part of the globe. But the pleasure and the profit of the journey will amply remunerate the toil.

For the introduction of christianity, events, alike various and important, concurred to prepare the world. The dispersion of the Jews into different countries, after the Chaldean captivity, was not without design. Add to this, that the proselytes to the Jewish religion were more numerous in the ages which immediately

preceded the coming of the Messiah, than at any former period. Nor was the translation of the Old Testament into the Greek language accidental; a language, not only the most copious, but, after the conquests of the celebrated Macedonian, the most generally understood. It has been observed that divine providence chose a period for introducing christianity, when the Roman ambition had subdued almost the whole world then known, to a kind of similarity of language and of manners, and opened an intercourse between distant nations.

Admitting these and other propitious circumstances, it cannot, however, be denied that when christianity made its appearance, the prospects were very discouraging. Under external disadvantages of every kind did the first preachers of it labour. With every difficulty, with the almost invincible prejudices of Jews, and the gross superstition of pagans, with philosophy and eloquence and the gloom of unlettered enthusiasm, with power and falsehood and cruelty, with hell and earth combined, had they to contend. But christianity bore down all opposition. The decrees of heaven must be accomplished, and, in the hand of omnipotence, any means, any instrument is sufficient. The apostles were commanded to go forth. Astonishing their success! In a few days several thousands were added to the church of Jerusalem. In a few years, christianity had penetrated into various parts, not only of Asia, but of Africa and of Europe; had penetrated as far as Persia in the east, as Spain, or, perhaps, Great-Britain in the west, as Scythia in the north, and as Ethiopia and Abyssinia in the the south. Writing to the Colossians, the apostle affirms that the gospel had come into *all the world;* all the Roman empire, which is called the world. Thus our Lord's prediction that *the gospel* should *be preached in all the world* was, at that early period, literally fulfilled; though it has, doubtless, a signification, much more extensive. The walls of pagan Jericho fell. The arms of Dagon were broken; and the lifeless trunk of idolatry was laid prostrate before the ark of God.

The heroism of the primitive preachers was truly divine. Can we think of the great apostle of the Gentiles, of his temper and his exertions, of his journies and voyages, of his dangers and his deliverances, and not acknowledge that God was with him?

Even in the dark ages, the sphere of christianity was gradually enlarged. Time after time, the nations of Europe embraced the christian faith; and, since the commencement of the protestant reformation, it has found its way into America and other parts of

the world, which to the apostles and their contemporaries were totally unknown.

Nay, the very means employed, in earlier and later times, to obstruct the progress, to defeat the design of christianity, to extirpate it from the world have subserved its extension and its triumphs. Two things may be mentioned; persecution, and the writings of infidels.

Persecution, which, in every form, is diabolical. Almost as soon as the church of Jerusalem was collected, the bloody arm of persecution was lifted against her. Obeying our Lord's direction, when they were persecuted in one city to flee to another, *they were all scattered abroad throughout the regions of Judea and Samaria*; except the apostles, who were to tarry at Jerusalem for the promise of the Father. What was the consequence? Did the persecutors obtain their wish? Was the church annihilated? Was christianity extirpated? Quite the reverse. They, who were scattered abroad, went every where preaching the word; and the multitude of them, who believed, was very great.

Of victory, indeed, the persecutors boasted. Nor was their cruelty behind their arrogance. Disappointment inflamed their rage. Ah! shall I attempt to speak of the sufferings of the poor christians in the ten heathen persecutions; sufferings almost incredible; and which continue to *cry under the altar for vengeance?* The task is too painful. The Domitians and Dioclesians of those times were, methinks, devils in human shape. But the more the followers of the Lamb were persecuted, the more *they multiplied and grew*. Over malice, and disgrace, and tortures, and death they triumphed. Unable to resist a spectacle so sublime, some of their most bloody persecutors became their *companions in tribulation, and in the kingdom and patience of Jesus Christ*. To the *visible* power of the christian religion, the fathers, in their writings appealed successfully for its truth.

Pagan persecution was succeeded by *popish*. The antichristian period commenced; *the time, times, and half a time;* the *forty two months;* the *one thousand two hundred and sixty* prophetical *days*. Long, dark, dismal, disastrous period! But it expires. The man of sin has received a deadly wound. His power is abridged. His final overthrow is certain. Fearful his doom!

Persecution, I said, is, in every form, diabolical. But from it important advantages result. It promotes union and mutual correspondence among christians in general; separates the chaff from the wheat: and manifests the astonishing power of our holy religion over the hearts and lives of men.

Much as we lament, detest, and deprecate persecution, by it the church of Christ has been less injured than by external prosperity. To the growth of the heavenly plant, the calm of tranquillity is less favourable than the fury of a tempest. Is peace restored? Purity is removed. Do *we* enjoy external prosperity? We abuse it. Licentiousness rides in triumph. A general corruption of principle and practice, the certain consequence of ease and indulgence, is an hundred times more dangerous and destructive to the church than persecution; more dangerous because less dreaded; more destructive because it preys upon the very vitals of truth and holiness. It usually happens, says one, that, in times of outward prosperity, the church, like a river, whose channel is enlarged, loses as much in depth as it gains in breadth.

The writings of infidels have also had an effect which they did not intend, did not wish; an effect which, though it is no excuse for their malicious endeavours, excites our admiration of the wisdom, and goodness, and all-disposing power of God. To invalidate the proofs, tarnish the reputation, and obstruct the progress of christianity, men of high renown for genius and learning have employed their tongues and their pens. This has called into the field a succession of venerable champions, from Justin Martyr, the apologist of the *second*, to Landaff, the apologist of the *eighteenth* century. The powers of the mind have been roused to action: a spirit of careful research excited; and a noble zeal in defending christianity displayed. Had there not been a Celsus and a Julian and a host of modern freethinkers, we should never have seen many excellent writings, which inform the judgment and improve the heart. The issue of the contest is highly favourable. The actual evidence of christianity is rendered more conspicuous. From every objection it is ably vindicated. Every attack is successfully repelled. Revelation has triumphed. Its friends are better informed, and more firmly established; the wavering among them reclaimed; and thousands of opposers taken captive in the wars of the Lord. Deists are becoming harmless. But it is painful to add that *impenitent infidels* have gone to *their own place*, one after another, covered with shame, and convulsed with horror.

Christianity has not only braved every raging tempest, but struck its roots deeper, and is extending its influence. At this time, it is professed, in one form or another, over almost the whole of Europe. Remnants of it are still to be found in various parts both of Asia and of Africa, in which famous churches once flourished. In this western hemisphere, it has had a considerable spread. Prompted by the best motives, missionary societies are

using extraordinary exertions to introduce it into eastern Asia, into the interior of Africa, into the islands of the Pacific ocean, and into the American wilderness. Venerable men! Sacred be your toils! Successful your exertions! Glorious proofs of existing zeal for our holy religion! Glorious presages of *the great enlargement of the christian church in the last and best times of the world!*

It is pleasing to think, to hope, to believe that the christian religion is, sooner or later, to become THE UNIVERSAL RELIGION OF THE WORLD; that the gospel is to pour its effulgence upon every benighted clime, and the rainbow to encircle the heads of every savage tribe. From a view of the *present* state of the world, indeed, the pious mind turns away sorrowful. But there is bright splendour amid the surrounding gloom; and, with wonder and joy, we look forward to the time when *the earth shall be full of the knowledge of the Lord;* the time when, remembering his promise to their fathers, he will call in the Jews with the fulness of the Gentiles. Not that the Jews are to be restored to the land of Palestine. This opinion, founded upon an interpretation of prophecy too literal, betrays inattention to the nature of the gospel-state, and has no better foundation than the opinion that the world is to be judged in the valley of Jehosaphat. But we have sufficient reason to believe that all the continents and islands are to wait for the REDEEMER'S law.

1st. The ordinary course of divine providence, while it accounts for the delay, justifies this persuasion. God for the most wise reasons, which are known to himself, is pleased to accomplish his works in a *progressive* manner. In providence, as in creation, there is a visible gradation from less to greater. The stupendous plan is marching forward to its close. In all past times, the extension of the true religion has been progressive. Confined to a few detached families, the patriarchal church subsisted in a kind of domestic state. When two thousand five hundred years had revolved the church assumed a national form, which it retained a series of ages. Fifteen hundred years more, and the Mosaic economy gave place to a dispensation so extensive that it knows no distinction of nations or of families. But even the christian dispensation admits of a mysterious and glorious progression.

Marvellous are the events of our own times. The revolutions of commonwealths, of kingdoms, of empires, which astonish by their suddenness and their magnitude, are, doubtless, intended to accelerate the grand crisis in the evangelical economy. *I will shake all nations, and the desire of all nations shall come.* Modern

discoveries in science open prospects unbounded to a mind contemplative and pious; discoveries, which have, no doubt, been granted with a special view to the final enlargment of the christian church. Philosophy stands at the altar, and ministers to religion. Science prepares *the way of the Lord*. The gloomy days are past when a mathematician was denounced as a conjurer. Astronomy has been made subvervient to navigation; and an Anson, a Cook, and other enterprising men have encompassed the globe with less difficulty than the Phœnicians and Greeks coasted the shores of the Mediterranean. By means of navigation, the uttermost ends of the earth have become accessible. Wafted, by propitious gales, to every distant shore, the heralds of christianity will blow the evangelical trumpet, and summon the sons of idolatry to rally round the cross of Jesus.

Has our glorious Redeemer been entrusted with universal, unlimited dominion over all persons and events? It is that he may give eternal life to as many as the Father has given him. It is that he may direct all events to the main object; the advancement of his kingdom.

2. The genius of the christian religion qualifies it to be the *universal* religion of the world. Sent from heaven, and, in its doctrines, precepts, and promises, admirably adapted, not only to our rational nature, but to our lapsed state, it possesses the unrivalled pre-eminence. A comparative view of the Jewish, the pagan, and mahometan religions, will convince you that *they* are not calculated to be either permanent or universal. Paganism! Mahometanism! Their systems how defective! Their doctrines how absurd! Their tendency how immoral! But the comparison is useful. Like a deep shade in a picture, they serve to display the glory of christianity to greater advantage.

3. Is not the christian religion intended to become the universal religion of the world, that all mankind may have the benefit of the Saviour? Is he not the Saviour of the world; the *official* Saviour of the *whole* world? Are not the persons, whom he saves, said to come from the east, and the west, and the north, and the south? Did not John *see before the throne a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues?* Is not the form of the celestial city four square? Has it not four sides, facing, as it were, the four great quarters of our world? Has it not twelve gates, three in each side? A plain intimation that into it there is abundant access for sinners of mankind, and that its inhabitants are to be collected from all the countries,

of our world, between the eastern verge of Asia, and the western boundary of America, and between the north and the south poles.

4. The prophecies and the promises are sufficiently explicit. By all the prophets of the Lord, the great enlargement of the christian church, in the last and best times of the world, has been predicted. Revealed to the ancient patriarchs, the joyful event was by them disclosed to contemporary believers. The promise given to Abraham, was renewed to Isaac, and confirmed to Jacob. What promise? that in their seed all the nations and families of the earth should be blessed. Their seed! Who? The apostle answers, rather anticipates, the question. Their *seed is Christ. In him shall* sinful *men be blessed, and him shall they call blessed.* The Father hath promised to *set his hand in the sea*, or the islands of of the sea, and *his right hand in the rivers*, or the continents, which are intersected and watered by a variety of famous rivers. We are assured that *all ends of the earth shall remember and turn unto the Lord, and all kindreds of the nations shall worship before him.*

Let us bless our most merciful God for the gospel of his grace. Foolish and feeble as the sons of reason call the preaching of the cross, we know that it is *the power of God. It pleaseth God by the foolishness of preaching to save them who believe.* It was this that threw down the walls of pagan Jericho. It was this that threw down the walls of mystical Babylon. It was this that enabled an obscure monk to give the throne of Antichrist a shock so rude, that it has not ceased to totter on its base.

Mr. Editor,

Lately I was gratified, in a high degree, by attending an examination of female children instructed in schools under the superintendence of an association of pious young women of this city, denominated "*The Philadelphia Union Society.*" The knowledge of the existence and laudable exertions of this society, owing to the modesty of its members, has been confined to a few individuals. The institution under their care is, I think, worthy of public notice; and if you will give this communication a place in your useful Magazine, you will render service to the cause of humanity and religion.

This charitable institution arose in the following manner. In two of the presbyterian congregations of this city, were formed two female societies for religious exercises. These societies became united with a view that their members might employ a part

of their time in instructing poor female children. They accordingly opened a school for the reception of such children, who were taught by a stated preceptress, assisted daily by one or two of the society. At length the number of children so increased, that the young ladies resolved to open a second school, and employ another preceptress. Each of these schools is now regularly and daily attended by one member of the society. The number of children instructed in the two schools, amounts to about eighty.

The children are taught the elements of knowledge; to spell, to read, to write, to cypher, and to sew. Particular attention is paid to their religious instruction. They not only read the holy scriptures, but commit to memory select portions of it. Particular care is taken to teach them the Assembly's Shorter Catechism. The daily exercises of the school are introduced and closed by prayer and the singing of a psalm or hymn which likewise they commit to memory.

The progress which the children have made in learning, I can assure you, Mr. Editor, is very considerable. At the examination, the higher classes read remarkably well, and repeated their catechism correctly. Specimens of writing were exhibited which did honour to the children and to their instructors. During the whole of the examination, all the scholars behaved with great propriety; and when addressed at the close by a clergyman, they paid a decent attention, and some appeared so affected with his pious exhortation as to shed tears. It was a pleasing sight indeed to behold assembled in one room, nearly eighty poor female children, giving such promising specimens of their improvement in knowledge; children who, were it not for this benevolent institution, would probably (at least many of them) grow up in ignorance, if not in vice.

This institution derives its support from an annual subscription of one dollar by a number of individuals, and from occasional donations of a larger amount made by liberal persons. Who can refuse to subscribe, to such a charitable institution, the small sum of one dollar a year? and how much to be pitied are those who, though able to contribute, yet can withdraw, after having subscribed it, this pittance of charity! Surely such an institution has strong claims upon the liberality of our citizens. Much good has it done already, and I am persuaded that it will continue to do good. There are few objects to which charity can be applied, with a fairer prospect of rendering service to the cause of humanity and religion. Permit me, then, to invite the attention of the liberal to this benevolent and pious institution, and entreat them

to recollect it in the distribution of that portion of their income which they consecrate to charitable purposes.*

COMMENT ON 1 THESS. v. 18.

In every thing give thanks.

"THERE is a tradition, that, in the planting of New-England, the first settlers met with many difficulties and hardships, as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being men of piety, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation and discourse on their difficulties kept their minds gloomy and discontented; and, like the children of Israel, there were many disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in one of their assemblies to proclaim a fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied heaven with their complaints, were not so great as they might have expected; and were diminishing every day as the colony strengthened; that the earth began to reward their toil, and to furnish liberally for their subsistence; that the seas and rivers were full of fish, the air sweet, the climate healthy, and above all, that they were in the full enjoyment of their civil and religious liberty; he, therefore, thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed to the divine Being, if, instead of a fast, they should appoint a *thanksgiving*. His advice was taken, and, from that day to this, they have, in every year, observed circumstances of public felicity sufficient to furnish cause for a thanksgiving-day, which is, therefore, constantly ordered and religiously observed."

Dr. B. Franklin's Essays.

* Should any person feel disposed to make a donation to this institution, he may leave it with one of the presbyterian clergy, and it will be handed to the society.

RELIGIOUS INTELLIGENCE.

ON Thursday, May the 21st, the General Assembly of the Presbyterian church, convened in the First Presbyterian church in Philadelphia, and was opened by an appropriate discourse, delivered by the moderator of the last General Assembly.

Monday, the 25th, was spent by them in a free conversation on the general state of religion within their bounds; and in the evening, the missionary sermon was preached in the 3d Presbyterian church before them, by the Rev. Gideon Blackburn; their missionary to the Cherokee Indians; when a collection for missionary purposes was taken up, amounting to 546 dollars.

On Tuesday, the 26th, the committee of missions made a long and interesting report, and in connexion with it, they read various parts of the journals of missionaries which merited the attention of the General Assembly. This report represented the missionary labours as productive of very beneficial effects to those places which were visited by missionaries; and gave a very promising account of the state of the two missions to the Indians. Parts of this report may be published in future numbers of the Magazine. In the present number will be found interesting extracts from reports of two missionaries, to the committee of missions.

THE following report was drawn up by a committee appointed to take notes of the free conversation on the state of religion.

Report of the Committee of the General Assembly, on the state of Religion, for the year 1807.

THE assembly having heard from its members a circumstantial account of the state of religion within their bounds and parts adjacent, are of opinion, that during the last year, the cause of vital piety has in general been progressive.

In such portions of the country as have been favoured with the regular administration of the gospel ordinances, and in such vacant congregations as have received the usual supplies from the presbyteries, there appears in general a gradual advancement in knowledge and respect for divine institutions.

Throughout a great part of the vast region to which the assembly extended their inquiries, new churches are forming, and those already formed are receiving successively additional members. Migrations from some parts, particularly those which are central, in the state of Pennsylvania, reduce the churches, but furnish on the south western frontier, the seeds of new congregations.

In various congregations belonging to the synod of New-York, and New-Jersey, we are presented with evidences of Almighty power, and grace accompanying the word of God, and producing happy effects.

Similar effusions of the Holy Spirit in different churches under the care of the general association of Connecticut, and of the convention of Vermont, likewise demand our offerings of fervent gratitude to God, for his great mercies. These divine favours, though not widely extended in any particular district, are of great importance; and the more so, as they have extended their influence to the young men in one or more literary institutions; where are generally formed those characters, on whom, under God, depend in a great measure, the important concerns of the church, and of the nation.

In those parts, silent solemnity, and deep impression, pervade the saving work of God. And the churches throughout, including our brethren of the general association of Connecticut and of the convention of Vermont, are harmoniously engaged in the promotion of religion, and dwell in peace. The last extraordinary revivals of religion in the south and west appear to be gradually declining; leaving in our view, many fervent followers and friends of the Saviour, who stand ready to do whatever their hands find to be done for the glory of God, and the salvation of their fellow men. Whilst these parts of the church exhibit sundry causes of serious and anxious solicitude, they still present to view many, whose convictions and pressing inquiries, give ground for comfortable expectations; and in various corners of this part of the vineyard, the operations of almighty power and sovereign grace arrest the attention and demand thanksgiving.

Their missionaries in different parts have manifested a zeal and industry equal

to the expectations of the Assembly, and, by their labours, have, we trust, been instrumental in producing those great benefits to mankind, which will be the most grateful reward of the liberal contributions, which our people have made for missionary purposes.

We also view with solicitous expectation, the cautious advances of two tribes of Indians, whose apparent disposition to subject themselves to the benign influences of civilization, literature and religion, though marked with their usual caution and suspicion, have made considerable progress and exhibit favourable appearances.

For these great blessings, let God be praised.—But alas! in connexion with the review of these manifestations of divine love and mercy, many humbling evidences of human depravity and weakness constrain us to painful remarks.

The sincere worshippers of God, compared with the great mass of society, appear few: the important duties of domestic religion, in many instances, are neglected: and in many, are only partially attended to. The assembly also deplore the obviously increasing dereliction of truth; which in some parts, pervades all classes of society: the prevalence of the profanation of the sacred names of Jehovah; the violation of the Sabbath; and in many parts, debasing intemperance in the use of ardent spirits. They deplore likewise, the prevalent inordinate attachment to the things, and to the friendship of the world.

We have still cause to lament, that in those situations where attendance is most convenient, and the advantages for religious improvement are great, many of our people forsake their religious assemblies on one part of the day. But above all, and in close and fatal union with the last and the preceding evils, they deplore the prevalence of unbelief, that state of mind which is enmity against God; reproaches his truth; and contemns the amiable glories of redeeming love.

In circumstances highly distinguished by the blessings of heaven, both in a religious and civil view, especially when contrasted with the state of many nations; such evidences of ingratitude and impiety, present alarming provocations to a holy God. They awfully increase our guilt, and rouse our fears. Surely the Lord is long suffering, and of tender mercies. Therefore, amidst all our provocations we are permitted to view Zion rising with increasing glories and extension, and to see some late arrangements for increasing the number of pious and faithful ministers, opening a flattering prospect in this important concern.

The assembly upon the whole, praise God for the degree of success with which he has been pleased to crown their efforts for the extension of his kingdom, and the edification of the body of Christ; And relying on the liberal contributions and pious co-operation of their people, both by their holy living and fervent prayers to God, design to prosecute, under the encouragements with which they are favoured, with redoubled diligence, the great and interesting undertakings which have hitherto employed their cares and their labours.

Report of the Rev. Jno. Rice, to the chairman of the committee of missions, dated Charlotte County, Virginia, 20th April, 1807.

Reverend and Dear Sir,

IT is time that I should give an account of the manner in which I have executed that commission which was given to me by the committee of missions. I address myself to them, through you their chairman.

For the purpose of giving a complete view of the subject, it may be proper to make a brief statement of affairs from the period of my settlement in this church, until the time when I received your commission.

A little more than two years ago, I undertook the pastoral charge of Cub Creek congregation, in the county of Charlotte. My engagement is to minister to my people three sabbaths in every month. I found in the congregation, a large number of black people professing religion. I thought that they merited attention; and, though I could ill afford to make such a gift, I determined to give them that portion of my time which was at my own disposal. The communicating of religious instruction to this unfortunate race of men, I consider as a matter of very great importance, and deserving much greater sacrifices than this. The time which I employed in preaching to them in the course of the year, amounted to about three months. During this period, I baptized six adults, and forty-eight children.

Since your commission was received, I have not employed less time in labouring for them than was before spent in that service. My custom indeed has been, to

preach a *set* sermon to them once in the month; and, on other Sabbath days, either to preach after dismissing the white people, or deliver an exhortation, as my strength would permit.

My manner of preaching has been to accommodate my discourse as well as possible to the capacities of the majority of my audience, and uniformly to address them on the fundamental doctrines of religion. I presume that it is not necessary to insert in this report a catalogue of texts, and of the time and place of preaching on them. Instead of this, it may be satisfactory to give a specimen, in a very few sentences, of the style in which I address my black congregations.

"I shall preach to the black people "to-day, from the 3d chapter of John, "and the 36th verse. He that believeth "on the Son, hath everlasting life; and "he that believeth not, &c. This pas- "sage of scripture contains some very "important truths, and I wish you all "to remember it. I will therefore read "it again. He that believeth, &c. I told "you that the text was in the third "chapter of John. Now this John was "one of the disciples of our Saviour, "when he was upon this earth; and "John was directed to write a book for "the purpose of instructing people in the "way of salvation. This book is called "the gospel according to St. John; that "is the gospel which was written by "him. It is called the gospel, because "it brings us good news. My text is an "instance of it. He that believeth on the "Son, hath everlasting life. Is not this "the best news that ever a poor sinner "heard? Now when you hear the minis- "ter say, that the text is in John, or in "the gospel of John, I hope you will un- "derstand what is meant by it. Well, "now, if you will listen to me, I will en- "deavour to explain the text to you. In "the first place, then, I will talk a little "about the person who is called *the Son*, "in the text. In the next place, I will "try to explain what it is to believe on "the Son; then I will say something "about that everlasting life which they "have who believe on the Son. And, in "the last place, I will speak a little of the "dreadful consequences of not believ- "ing," &c.

This is the manner of all my sermons to this poor uninstructed race of men.

After the reception of your commission, I thought it my duty to give more attention to the instruction of the negroes in religious doctrine, than I had before done. And as I am convinced that the best, perhaps the only effectual way of instructing very ignorant people, is to catechise them, I resolved to engage in this work. Now in order to carry this design into execution, it was necessary that on Sabbath days, the negroes should be assembled at church, and as the majority cannot read, that the words of the catechism should be repeated, until they were fixed in the memory. But as this would be a very irksome business, it was proposed that these meetings should be converted into a kind of Sunday school, in which by the assistance of those who already could read, the rest might be instructed. The execution of this plan, I had very much at heart.

Sometime in the winter, a man who has been a professor for twenty years, I suppose, asked for books for his children. "I have been trying, says he, in my poor way, to love and serve God, and I feel strong desires that my children may do so too. I have learnt them to read in the spelling book, and now I want some testaments and hymn books, that they may learn to read God's word, and sing his praise." I gave him the books for which he asked; and it would have done any man's heart good, to see with what gratitude he received them. Since this, several requests of a similar kind have been made.

In this country, those who profess religion, are very much divided in their tenets. In my neighbourhood, there are no less than six different denominations of christians. These divisions have extended to the black people. The ——— —— are more numerous, beyond all comparison, than any other denomination. Including all colours, there are not fewer than twenty preachers of that sect in Charlotte county. It is unpleasant to me to make the remark, but it is true, that their teachers *in these parts*, are extremely ignorant and illiterate men. Their views, of course, are limited, and their minds filled with prejudices. These contracted views and prejudices have been, it seems, communicated to their disciples of all colours. And they have a powerful influence, even where no profession of religion is made. Now among these people, it is a maxim very firmly established, that "Human learning is of no use." And many of the poor blacks are taught to believe, that there is no necessity for learning to read the scriptures. The Spirit, say they, will teach all that we wish to know. One or two how-

ever of these have applied to me for testaments. I gave them, though the donation was made by the assembly to the black people, in Cub Creek congregation.

The relinquishment of the plan of catechising rendered it proper, and in some sort necessary, that I should be more diligent in communicating instruction by preaching. But in this business too, except in my own congregation, I met with difficulties. The negroes who go to church at all, have long been in the habit of going to hear only the ————. The prejudices which I mentioned above, prevented their attending my appointments even when made expressly for them. So that, when I first began to preach to them, I often had no more than seven or eight hearers. To destroy this evil as much as possible, I have taken occasion, whenever opportunity served, of conversing with these people on religious subjects. In these conversations, I chiefly insisted on the importance of religious instruction; and invited all black people to come and hear me preach. In visiting the families of my *charge*, at the times of prayer, I have made it a point, in a familiar way, to address myself to the servants of the household, and have endeavoured to explain and enforce the doctrines and the duties of religion. These measures have been attended with greater success than I expected. The number attending my preaching has greatly increased, and still goes on to increase. I am now heard every month by many, who, when I received your commission, held me in very great abhorrence.

Every circumstance being considered, which ought to be taken into view, I think there is reason to conclude that your missionary has not laboured in vain. They who are not conversant with this class of men in our country, have no idea of their ignorance on religious subjects, of the strong delusions which have possessed their minds, and of their pertinacity in cleaving to the most extravagant errors. Though born and educated in Virginia, I had no adequate conception of these things, until I undertook the office of their instructor. It is not, however, my opinion, that they are more undocile, perverse, and obstinate than people of another colour would be in the same situation. Indeed, those black people who have had any instructions worth the name, are as intelligent and as docile as the whites. We have in our congregation a number of very respectable professors. Although therefore there are many difficulties in the way of christianizing* the blacks in Virginia, yet I think that there is encouragement to proceed vigorously in the work. Attention is paid to the few dwindling tribes of Indians on our frontiers; but here is a numerous and rapidly increasing race of men amongst ourselves, whose best interests are greatly, and in many places totally neglected. Thousands are perishing for want of instruction. But I need not use any efforts to interest the feelings of the committee in behalf of these unhappy men.

It is proper to remark before I close this report, that those who are truly in earnest in their profession, are the best servants in the country. They are sober, temperate, honest, industrious, and obedient to their own masters in all things.

As your missionary, I have not made any applications for money. My reason for this is that, as an agent for the presbytery, to which I belong, I have been so much employed in soliciting donations, that I did not think it prudent to make any farther applications.

It may be satisfactory to you to have a full view of the state of my black congregation.

The number of communicants when I took charge of the congregation, - - - -		64
Baptized, from March 1805, to March 1806, adults - -	6	—
Infants - - - -		48
Baptized, from March 1806, to March 1807, adults - -	8	
Infants - - - -		7
Total baptized,	14	55

Number now in full communion, 78.

It would delight your heart, sir, to see such a number of poor black slaves setting around the communion table of that Saviour, who respects no man's person, rejoicing in the privileges of the sons of God; and as we hope, *freed* from the bondage of the Devil, and the slavery of sin.

If the committee of missions think that the "black people of Charlotte, and its vicinity" merit their attention, I will accept of a commission for three months. If objects of greater importance present themselves, and claim your attention, I shall continue as far as regard to my worldly concerns will permit, to labour among these people.

* I use this term because so many of these people are in a state little better than Heathenism.

That God may give to you, sir, and to the committee over which you preside, a double portion of his Spirit; and that he may bestow upon you the rich reward of seeing your labours blest to the conversion of souls, and the extension of the Redeemer's kingdom, is the prayer of,

Dear Sir, very respectfully
Yours, &c.
JOHN H. RICE.

FROM THE THEOLOGICAL AND BIBLICAL MAGAZINE.

The Directors of the *Missionary Society*, to Christians of every Denomination, on the Subject of the *Jews*.

(*Concluded from page* 191.)

THE union of christians, in the prosecution of the design, would likewise give additional weight to the natural efficacy of their measures. The Jews are not strangers to the discordances which subsist among christians; and they have made use of them as a shelter for their prejudices against the gospel. That christians should, therefore, by a common consent, join in recommending to their regard the blessings of the gospel, must appear to them a proof of the sincerity, as it is hoped that, the prudence and affection with which it is done, will convince them of the benevolence of their intentions. How much depends upon the manner in which the design is carried into execution must be apparent to every one. That the genuine spirit of christianity should shine with a bright lustre, in the conduct of those who are ostensibly its advocates and propagators, will with justice be required; and no zeal or activity whatever can compensate for the absence of its mild and benignant graces.

With what pleasure will the directors hear of the adoption of such measures, by their christian brethren, in every part of the country in which the dispersed sons of Jacob are to be found! With how much satisfaction will they correspond with those who are engaged in them; communicate, as far as is in their power, whatever may tend to their usefulness and success; and be themselves instructed, stimulated, and encouraged by their example!

3dly, Ministers and well-informed christians, who live in places remote from the usual resorts of Jews, may assist those engaged in the work by advice, information, and the efforts of their pens. The directors will be happy to be advised by those, whose extensive knowledge may enable them to state what have been the most successful means, at any time employed for promoting the conversion of the Jews. They will be thanked for interesting narratives of Jews converted to christianity; concise and forcible addresses, fitted to arouse the attention of the Jews, and excite them to inquiry; brief views of the evidence of the divine origin of christianity; argumentative tracts on the most prominent points at variance between Jews and christians; plain and appropriate manuals of instruction, calculated for the younger Jews, and such as are inquiring into the doctrines of the gospel, &c.* The directors, while they do not pledge themselves to send to the press every communication which they may receive, will thankfully acknowledge all, and are persuaded, that there will be but few from which they will not derive advantage.

4th, Christians engaged in commercial, manufacturing, and mechanical occupations, especially such as reside in or near to places where active measures are pursued for the conversion of the Jews, may most essentially assist the cause, by furnishing employment for such as may stand in need of it, when they have separated themselves from their brethren, by making a profession of christianity.

It is well known, that many Jews are brought up in modes of life not very compatible with the spirit of the gospel. For such, suitable occupations must be found, that the effects of instruction may not be counteracted by their habits and pursuits. It is besides, not very usual for Jews to be engaged in the employment of christians; and it follows of course, that as soon as a Jew, who is in any way dependent upon his brethren, manifests an inclination to associate with christians for religious purposes, he will be deprived of his means of support, and be obliged to look to those, by whose endeavours this has been occasioned, for recommendation and protection.

These are *general cases*, which christians must resolve to make provision for, if they are desirous that measures for evangelizing the Jews should be zealously and successfully prosecuted.

In a few instances, situations have been found for some Jews under the pa-

* A learned friend has undertaken to produce a connected series of argumentative addresses to the Jews; but they will not render unnecessary others of a more familiar kind, for less discriminate distribution.

tronage of the society, through the kindness of friends. There are others, at present, who are in want of occupations, and whose cases require immediate attention. The directors would therefore press this important point upon the regard of their christian brethren, especially such as reside in or near the metropolis, with great earnestness. They are convinced that much depends upon it, and they indulge a hope that the zeal and benevolence of the friends of the cause, will enable them to provide for every exigency as it arises. Situations are wanted for adult persons, both male and female, and for youths. Those who have it in their power to afford immediate employment to one or more individuals, or, would instruct one in an occupation easily to be acquired, or would take a youth as an apprentice; such families as are willing to take a Jewish female into their service, or furnish her with other suitable employment, are requested to send their names to the treasurer or secretary of the society, stating in what way they can assist the directors in this respect.

5th, In enumerating the several ways in which christians may contribute to the introduction of the gospel among the Jews, the directors cannot omit to recommend to their attention the support of the funds of the society. The necessity for this recommendation is as obvious as it is urgent. It is not to be thought that, because the objects of this mission are at our doors, the expenses of it will be inconsiderable. Excepting the conveyance of missionaries to distant places of labour, it incurs all the expenses of a foreign mission in an increased degree; for to the charges incurred by providing for their religious instruction, will, in many instances, be added those arising from the necessities of their civil conditions.

The directors have already taken measures for establishing a free-school for Jewish children, the support of which must be entirely derived from the funds of the society. The printing of Tracts will also occasion considerable expenses; and after the best enumeration of the causes of expenditure which the directors could make, there would remain some which they had overlooked. It is an object which the directors are very anxious to attain, that the exertions in behalf of the Jews should not be the means of diminishing the funds intended for the support and extension of the missions to the Heathen. They beg to assure those friends of the Jewish mission who may wish to contribute to it, exclusively, that their donations or subscriptions shall be reserved for its sole use. The same shall be done in cases, where congregations may feel inclined to make collections for that object, and also with regard to any testamentary bequests that individuals may make in its behalf.

It must be evident, that the extent to which the directors carry their endeavours, will be determined by the degree of support afforded by their christian brethren. Their own views and desires embrace a field of wide extent; but their actual exertions must be restricted by their means of supporting them. At present, they can occupy only a small space; it is the object of this address to widen the sphere of activity, and to extend it throughout the United Kingdom. But this still falls short of their desires. It is the commencement of a work, which may ultimately embrace the race of Abraham, wherever dispersed, at which they aim, and to which they wish to stimulate their christian brethren, in the British islands. Whenever, therefore, the providence of God may furnish the directors with genuine converts from among the Jews, endowed with suitable grace and talents, it is their intention to give them such an education as may fit them to become, not merely preachers to their brethren in Great-Britain, but missionaries to their nation in foreign countries.

What a scope for the most energetic exertions of christian charity and zeal thus opens to our view! Shall it expand itself before our eyes in vain? The directors are confident that it cannot be. They have reason to believe, that there are not a few christians, whose partiality for the Jewish mission, and desire to see it undertaken, are very strong: and from these they are sure of receiving support, as soon as their endeavours have assumed publicity. The attachment which many feel to the object, on its own account, will be not a little increased by the consideration of the influence, which it will most probably have in extending the knowledge of the gospel, among Heathen nations.

That a close connexion subsists between the calling of the fulness of the Gentiles, and the conversion of the Jews, the scriptures warrant us to believe. Even the opinion that the latter event will precede the former, and that the believing Jews will become the chief instruments of introducing the Heathen nations to the faith of the gospel, is not destitute

of probability. Whatever truth may be in the supposition, this can hardly be doubted, that they will be well calculated for such an employment, by intimate intercourse with almost all the nations on the earth; by knowledge of their languages, and of the advantages or disadvantages afforded by their manners and opinions; and by the zeal and assiduity with which they prosecute any favourite object.

Whether, therefore, the mission of the Jews be considered in reference to their conversion as men,—to their ancient relation to God, as his people,—to their present unhappy circumstances, as under the awful tokens of his displeasure,—or, to the predicted restoration to their lost privileges, nothing can surpass, nay, equal it in importance, desirableness, and obligation. It eminently possesses every requisite to call forth and employ the best energies of holy zeal. They who now sow may not, it is true, reap the wished-for fruit; but, in the harvest, are the labours of him who prepared the soil and cast in the seed considered void of honour? But the gracious Lord of the harvest will not leave his faithful labourers without some encouraging marks of his present approbation. The society have been already recompensed beyond their expectation, for their unworthy endeavours. Three persons from the Jewish nation have been added to the christian church, and others are apparently advancing in fitness for the same privilege. Some, of christian extraction, have attributed their conversion to the endeavours made in behalf of the Jews. These things are not mentioned from ostentatious motives, but that the discouraging suggestions of diffidence may be repressed. The directors do not themselves rely, nor do they invite their brethren to depend for success, on the natural efficacy of the means they employ. That faith and hope which encourage them to expect, in any degree, the accomplishment of their desires, rest upon the promises of Him, with whom is the residue of the Spirit, by whose power they are to be fulfilled. Will he not then give his Holy Spirit, for this purpose, to those that ask him? For this blessing, christian brethren, let our ardent supplications unceasingly ascend to the throne of grace. Let it become, universally, our heart's desire and prayer to God, for Israel, that they may be saved. Uniting thus, our prayers with our labours, we may confidently leave the result in the hands of the glorified King of Saints. He reigns, far above all principalities and powers, in the kingdom of glory; he reigns, directing, with unerring wisdom, the affairs of men to the advancement of his kingdom of grace; and he shall reign until every knee shall bow to him, and every tongue confess, among Jews and Gentiles, his dominion and authority, to the glory of God the Father. Soon may it be so. Amen and Amen!

A letter from Peter Kluge, Missionary among the Delawares, on the river Wabash, to G. H. Loskiel, at Bethlehem, Pennsylvania, April 1, 1806. Taken from the Evangelical Magazine.

"DEAR BROTHER,

"SINCE my last, our situation here has become more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it.

"In February last, all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woapikamikunk, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God. Among these teachers was a Shawano, an arch-impostor. He was considered as the principal among them, as he gave out that he was able to discover hidden mysteries. The Delaware tribe received him with great cordiality; and resolved to hold a grand council, to root out all witchcraft and poison-mixing (which, according to their superstitious notions, existed among them) and by fire to extort confession from all such as he should accuse; and whoever would not confess, should be hewn in pieces and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly, as if they were prisoners of war. The venerable old chief Tettepachsit was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said that he kept poison in the house of our Indian brother Joshua. Nothing was more welcome to the Indians than this accusation; for they wished to deprive us of the assistance of this man, who is the only christian Indian residing with us. They had frequently sent him invitations to attend their Heathenish festivities; but he would never

accept them. His answer was, "You know that I am a believer of the true God: I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God!" This answer displeased them much; and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. They pretended that he only need tell Tettepachsit to his face that he had no poison in his house, and might then return home. Joshua was compelled to accompany them to the assembly.

"On the 15th, the following account was brought: That when Joshua was presented to the old chief, old Tettepachsit frankly confessed, that he had accused him merely to pacify the enraged multitude, and to escape from the torture; for that Joshua well knew that he possessed no poison, and much less had hid it in Joshua's house. Joshua was now pronounced not guilty; yet they would not permit him to return; but insisted on his remaining with them till the Shawano should arrive. This son of Belial arrived on the same day; and all the Indians were ordered to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs were both accused of poison-mixing, and with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared that he had no poison; but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as if condemned criminals.

"We knew nothing of these horrible events until the evening of the 16th; when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the brethren in former times; and also that our poor Joshua was kept a close prisoner. Words are not able to express our horror and grief on hearing this account!

"On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place; and having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man.

"After this horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and demanded bread and tobacco; which we were obliged to give them. We took courage to ask them, what would be the fate of Joshua? They immediately began to accuse him, saying, That there was good reason for detaining him a prisoner, for they well knew that he understood the black art, and could destroy the Indians. We endeavoured to convince them of the untruth of these assertions; but all in vain. Our defence of him displeased them; and they left our place in a riotous manner.

"As soon as we were alone, we all burst into loud weeping; and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to his protection, and our souls into his hands, that if he thought fit to permit our brother and ourselves to become a prey to the fury of the savages, He would support us by his almighty grace, that we might praise him, and remain faithful to him, even in torments and death.

"Now, though we had been informed that the savages suspected us, and all teachers of the believing Indians; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, brother Luckenbach took courage to go alone.

"On the 18th, early, he left us on horseback; but had hardly proceeded half way, before he met an Indian, who informed him that Joshua had become a victim to their cruelty the foregoing day. They gave him two cuts on his head with a hatchet, and then threw him into the fire.

"With these dreadful tidings brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection; and we could do nothing but utter cries of lamentation and woe.

(To be continued.)

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"On the 15th, the following account was brought: That when Joshua was presented to the old chief, old Tettepachsit frankly confessed, that he had accused him merely to pacify the enraged multitude, and to escape from the torture; for that Joshua well knew that he possessed no poison, and much less had hid it in Joshua's house. Joshua was now pronounced not guilty; yet they would not permit him to return; but insisted on his remaining with them till the Shawano should arrive. This son of Belial arrived on the same day; and all the Indians were ordered to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs were both accused of poison-mixing, and with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared that he had no poison; but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as if condemned criminals.

"We knew nothing of these horrible events until the evening of the 16th; when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the brethren in former times; and also that our poor Joshua was kept a close prisoner. Words are not able to express our horror and grief on hearing this account!

"On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place; and having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man.

"After this horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and demanded bread and tobacco; which we were obliged to give them. We took courage to ask them, what would be the fate of Joshua? They immediately began to accuse him, saying, That there was good reason for detaining him a prisoner, for they well knew that he understood the black art, and could destroy the Indians. We endeavoured to convince them of the untruth of these assertions; but all in vain. Our defence of him displeased them; and they left our place in a riotous manner.

"As soon as we were alone, we all burst into loud weeping; and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to his protection, and our souls into his hands, that if he thought fit to permit our brother and ourselves to become a prey to the fury of the savages, He would support us by his almighty grace, that we might praise him, and remain faithful to him, even in torments and death.

"Now, though we had been informed that the savages suspected us, and all teachers of the believing Indians; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, brother Luckenbach took courage to go alone.

"On the 18th, early, he left us on horseback; but had hardly proceeded half way, before he met an Indian, who informed him that Joshua had become a victim to their cruelty the foregoing day. They gave him two cuts on his head with a hatchet, and then threw him into the fire.

"With these dreadful tidings brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection; and we could do nothing but utter cries of lamentation and woe.

(To be continued.)